The Christian East

A QUARTERLY REVIEW DEVOTED TO THE STUDY OF THE EASTERN CHURCHES

EDITED BY THE
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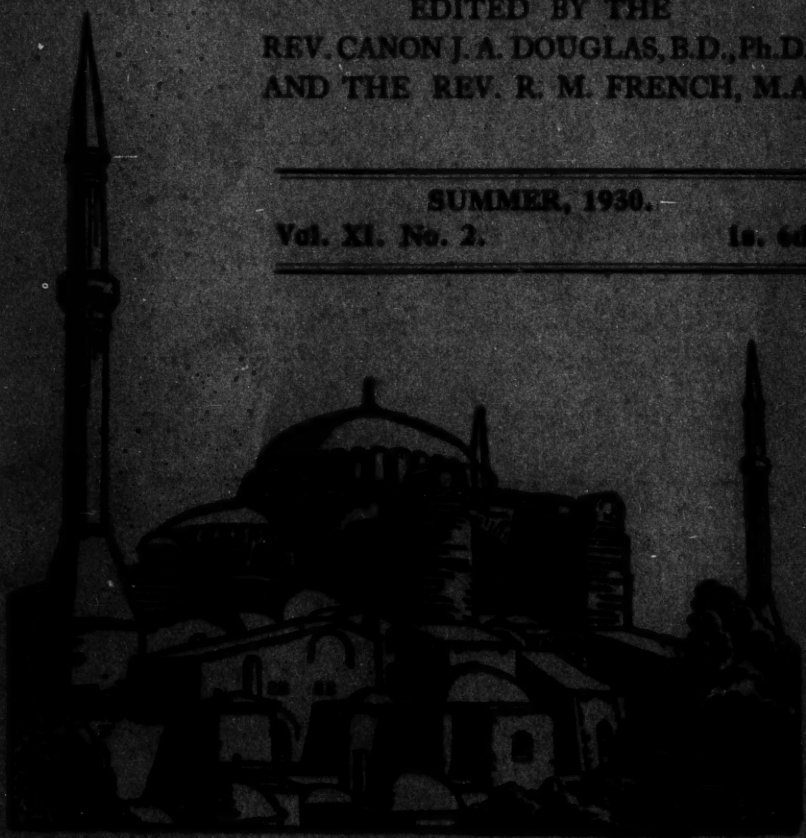

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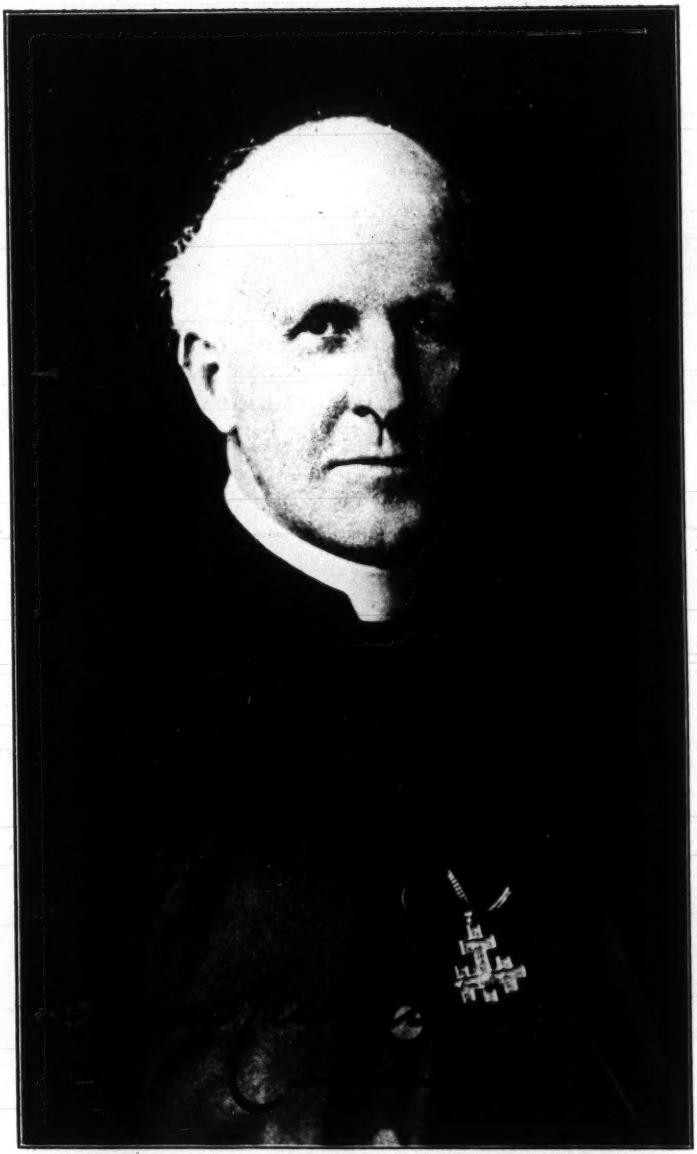

THE MOST REVEREND THE ARCHBISHOP OF CANTERBURY.

President of the Lambeth Conference, 1930.

The Christian East

THE ORTHODOX DELEGATION TO THE LAMBETH CONFERENCE OF 1930.

By CANON J. A. DOUGLAS, PH.D.

IF W. J. Birkbeck, Bishop Collins, Bishop Wordsworth of Salisbury or any of those who were our leaders—Mr. Athelstan Riley is still with us and as vigorous and helpful a leader as ever—in the Anglican-Orthodox movement twenty-five years ago, had been asked whether they thought it possible that at the invitation of the Archbishop of Canterbury, conveyed through the Œcumenical Patriarch, an Orthodox Delegation consisting of eight bishops officially commissioned by their respective churches and led by the Patriarch of Alexandria himself, would attend the Lambeth Conference of 1930, I am sure that they would have replied that except that God prepares miracles, such a happy event was impossible.

It is true that Dr. J. M. Neale, Dr. Pusey and the other great zealots for the Reunion of historic Christendom who in 1864 helped Mr. George Williams to found the Eastern Churches Association, looked hopefully for the speedy Union of the Anglican and Orthodox Churches. That expectation, however, was born of enthusiasm and not of knowledge and was destroyed by the famous Conferences at Bonn in 1874 and 1875 which at Dr. Döllinger's instance were attended by Old Catholic, Orthodox and Anglican theologians. Döllinger and those who with him had repudiated the Vatican Council's dogma of Papal Infallibility, knew the history and life of the Anglican Church and, though the Dutch Old Catholic Church which is the lineal Catholic Church of Holland held back, pressed the Orthodox to join in a declaration accepting the Validity of Anglican Orders and advocating Intercommunion between the Orthodox, Old Catholic and Anglican Churches.[1]

In effect the authorities of the Orthodox Church were ignorant of almost everything about us except our existence. They knew that Rome denounced us as a Protestant sect and no church at all and were imbued with prejudices against us derived from Latin propagandists. The most that Rhosses and his confrères at Bonn

[1] The Dutch Church formally recognized Anglican Orders in 1925, Dr. Kenninck, Archbishop of Utrecht notifying the fact to Archbishop Davidson in a letter which appeared in the "Christian East," of January, 1926, p.218. In consequence, all the Old Catholics admit Anglicans to Communion.

could do was to say that they hoped that on further investigation Dr. Döllinger's judgment of us would be vindicated.

Inevitably, the disillusionment of the Bonn Conferences discouraged those who had dreamed that Anglican and Orthodox Union was to be achieved *per saltum*. That disillusionment chilled the atmosphere of the Anglican-Orthodox movement and, indeed, the Eastern Church Association came near to shipwreck.

God prepares miracles!

The set-back, however, was only in appearance, and the Bonn Conferences proved the real beginning of the drawing together of the Anglican and Orthodox Churches.

On the one hand, both because the Old Catholics represent a Western Catholicism which has never accepted the more modern claims and innovations of the Papacy, Orthodox theologians attached, as they still attach, great importance to their judgments and in particular were greatly influenced by the views of Dr. Döllinger. In consequence, they became ready to reconsider the unfavourable opinions in regard to the Anglican Church which they had accepted at face value from the Papalist controversialists.

On the other hand, as soon as the effect of the set back to their eagerness delivered at Bonn had begun to wear off, there was a rally of enthusiasm in the relatively small but intensely keen body of Anglicans who were devoted to the cause of Anglican-Orthodox Union. Only the lesson had been learnt and from the time of the Bonn Conferences until 1893, those at the centre of the movement were fully aware that many years of hard patient work must be devoted to the preparation of the ground before the Union of the two churches could profitably be discussed.

Forty years ago, as now, a certain interest in the Churches of the East was widespread among Anglican Churchmen. Moreover, those were the days when the red Sultan Abd-ul-Hamid had well begun his habit of periodically massacring his Christian *rayah* and England had been roused by Gladstone to a passion of indignation at the Bulgarian atrocities. One of the great British political parties, it is true, was obsessed by the extraordinary legend which still lingers in some of our military clubs—it originated in that dream just dreamed by *le Roi Soleil* and nearly realized by Napoleon which is still fostered by French Chauvinism—that the Greek and the Slavs of the Balkans are degenerate and the Turk is a gentleman. British Jingoism opposed the liberation of the Turk's *rayah*. But the leaders of English religion of all types had become alive to the fact that it was because of their Faith that the Christians of Turkey had been oppressed for centuries in an unspeakable helotage and were being massacred in tens of thousands whenever the European diplomatic situation made it safe for the Sultan to massacre them. In consequence, a

profound and deeply-rooted sympathy with the persecuted Churches of the East and a warm admiration of their steadfastness in martyrdom had begun to develop in England.

None the less, then as now the number of those who had time and contacts whereby to familiarize themselves with Eastern Christianity and to devote themselves to the practical problem of Anglican and Orthodox Reunion was necessarily limited. But the movement was led and controlled by men who were both salted and of unusual ability and wisdom. Thus when the E.C.A. was reconstituted in 1893, Dr. John Wordsworth, of Salisbury, a scholar of great reputation, who belonged to our central High Church tradition, and whose possession of the confidence of every section of the English Church safeguarded it against the suspicion of sectional tendency, became its President. Until his death in 1911, his labour for the movement was unremitting. Among others who in the next fifteen years contributed each in his own way greatly to one steady solid work of E.C.A. were Dr. Headlam, now Bishop of Gloucester, Canon Brightman, Dr. Leighton Pullan, Dr. W. E. Collins, and that inimitable pair of laymen and lifelong friends, Messrs. W. J. Birkbeck and Mr. Athelstan Riley. Of necessity, their active work for the movement was in the nature of a *parergon*. But it was a consuming interest. They spent their vacations travelling in the Near East. The stream of their writings, some popular and some permanent additions, *e.g.*, Brightman's Eastern Liturgies, to the apparatus of the Anglican student of Orthodoxy was very considerable. Dr. Collins whose learning and pervasive influence make him comparable to that Anglican prodigy of the mid-nineteenth century, Dr. J. M. Neale, became Bishop of Gibraltar in 1904, and though he died in 1911 while still in the forties, his magnetic personality—incidentally he fitted himself to speak and preach and preached in Greek, Armenian and other Eastern languages—and his rare zeal and vision made his seven-years episcopate a veritable apostolate of Anglican-Orthodox Reunion. Happily the time for estimating Mr. Athelstan Riley's share in the progress of the movement would appear to be far off. The notable journey which he made in the Christian East in 1887 well before he had reached the thirties—he was a principal member of the party which at Archbishop Benson's bidding found their way to Mar Shimun at Qudhanes in the then almost unknown mountains of Kurdistan, and founded our Archbishop's Assyrian Mission—and the books which he published afterwards brought him into the movement which has ever since been a paramount obsession of his life. To-day he is just beginning to be an old man, but continues to be one of its most dynamic forces. Of his friend, W. J. Birkbeck, it is not overmuch to say that no Anglican who has not lived himself into the atmosphere of Orthodoxy, has a right to form an opinion upon

the Orthodox Church or the problems of Anglican-Orthodox relations unless and until he has assimilated the flair which is so communicable a quality of his writings about the Christian East. Steeped as he became in the mysticism which is everywhere the especial characteristic of Orthodoxy, he knew Russia and its Church as not many Russians themselves knew it. The finest kind of English country gentleman, he was devoted to the English Church. Knowing Russia intimately, he enjoyed unusual and close friendship with the martyred Tsar Nicholas and was trusted and employed by King Edward. In his day, Tsarist Russia was Holy Russia and unquestionably his work was one of the factors which changed the hostility of the Tsar's Government towards Great Britain into goodwill and which opened the possibility of the Triple Entente. Strong Anglo-Catholic though he was, he possessed the confidence of Archbishops Benson, Temple and Davidson, who all knew that he was incapable of abusing it for sectional ends. Archbishop Davidson had a singular affection for him and consulted him in all things to do with the Christian East. Our present Archbishop has been known to say, "We have no Birkbeck to advise us now." His death early in 1916 on his return from a confidential mission to Petrograd, undertaken to counteract the evil influence of the Monk Rasputin in the Russian Court, saved him from the exquisite pain which he would have experienced at the crash of the Tsardom and the present crucifixion by the Bolshevik tyranny of the Russia which he loved. It is not overmuch to say that to those of us who worked with him—he was one of the men who really count and who get things done, but of whose existence the general public is ignorant—the miss of his guidance has been a sore thing.—R.I.P.

The necessities of the movement as they were perceived clearly by Bishop Wordsworth and the E.C.A. in 1893, was in the first place to establish frequent contacts between Anglicans and the Orthodox and to engender among both a strong will for Union and in the second place to induce Orthodox theologians to make independent investigation of the nature and history of the Anglican Church.

In setting about that spade work they relaxed no effort, but adopted the greatest caution. In spite of the Papal Bull *Apostolicæ Curæ* which in 1896 condemned Anglican Orders, they were confident that if Orthodox theologians would investigate the doctrine and life of the Anglican Church, they would find them akin to those of the Orthodox Church and would revise the prejudiced judgments current among them. But for that investigation to be secured and to be carried through time was needed. The one thing to be avoided was premature discussions.

It is now widely, though still not generally, realized by Anglicans

that for the Orthodox full dogmatic agreement is the necessary preliminary both of formal Intercommunion between the two churches, that is to say, of the formal reciprocal authorization of the access of their members to their respective sacramental ministration and—which for our purpose is hardly to be distinguished from formal Intercommunion—of their Union, that is to say, of their affirming themselves to be one Church.

That requirement on the Orthodox side is not so stark and forbidding as at first glance it would appear.

In the narrower sense, dogma signifies only a precision of the Faith which because it is to be received as the Voice of the Holy Spirit delivered through the supreme organ of Christ's Church, *i.e.*, the totality of the Apostolic Episcopate assembled in His Name and guided into the Truth by Him through His Spirit, is incontrovertible and binding upon all faithful Christians. Strictly, the Orthodox are tied only by the dogmatic precisions of the Seven Œcumenical Councils. But those precisions deal almost wholly with Christology and with the Nature and Operation of the Holy Spirit and do not touch upon the doctrine of the Nature of the Church, its Ministry, its Sacramental Life and so on. In regard, however, to that large sphere which is epitomized in the last four clauses of the Creed and which provides abundant matter for dogmatic precision, Orthodox theologians do not hold themselves free. On the contrary, they are of one mind that although no dogmas have been precised in regard to it, they cannot go outside the broad and consistent tradition of Faith and Order which they maintain has been preserved in the Orthodox Church from the earliest centuries without "innovation, addition or diminution." That *tradition* is not to be confused with traditional practice or with popular beliefs, but is to be found in the writings of the fathers of the first eight centuries, the consensus of whose doctrinal statements are to be reckoned as *theologoumena, i.e.*, as teaching which, pending the precision of dogmatic precision upon them by an Eighth Œcumenical Council, may not be controverted. In the tradition of doctrine which is to be accepted as appertaining to the sphere of *theologoumena*, and, therefore, to be within the sphere of dogma, there are, of course, certain divergences which Orthodox theologians hold themselves free both to note and discuss as open questions. But in doing so, they cannot go outside the limits of the tradition or treat any *theologoumenon* as open to rejection. Indeed, for safety's sake, as also for the avoidance of disruptive controversy among themselves, they are obliged to emphasise the stricter and sharper statements of their received *theologoumena*.

Accordingly, in postulating full dogmatic agreement as an essential basis of Reunion, the Orthodox are constrained to look

for essential identity with their traditional faith as to the Church, the Ministry, the Eucharist and so on, as expressed in the writings of their theologians, their Liturgy and in their practice.

As was made very plain by the Declaration of the Orthodox Delegates at the Lausanne Conferences the covering of differences which are not justified by the divergences in Orthodox *theologoumena,* would be a treachery for them and a Union based on a dogmatic agreement by the ambiguous use of words would not be a Union at all,[1] but a Union such as that reached with Rome at Ferrara—Florence, a Unio Haud Vera.

This being well understood by Bishops Wordsworth and Collins, and Birkbeck, and by their chief collaborators, their anxiety was that before approaching the question as to whether dogmatic agreement between the Anglican and Orthodox Churches is possible, the Orthodox should thoroughly understand the Anglican position which as we have noted, was almost unknown to them in 1893.

The great approximation between the two churches which has marked the past sixteen years, could certainly not have taken place except for the unremitting persistence and self restraint with which here a little and there a little they and those who have followed after them, were content to labour for what seemed a distant future.

I have dwelt at such length upon the debt of gratitude due to the men who did the spade work of preparation so wonderfully, because the sowing is greater than the reaping. For my own part to have learnt of them and to have worked with and under them has been one of the great privileges of my life.

Although the seed which they sowed has now begun to ripen towards harvest, the same wisdom which they exercised is no whit the less necessary to-day than forty years ago. If the Orthodox have got rid of their old prejudices against the Anglican Church and have entered into warm and fraternal contacts with it, dogmatic agreement is far from having been reached between us and them and much patience will be necessary before such an agreement can be formulated in terms which the whole Orthodox Church can accept and which the whole Anglican Church can affirm.

Certainly it is true that if the Anglican Church were—not an Anglo-Catholic bloc but—an historical central High Church bloc, such a dogmatic agreement would be easy. But from first to last, those who have been at the centre of the movement have, on the one hand, been aware that no special relations with a section of the Anglican Church are possible for the Orthodox and, on the other hand, have resolutely ruled out a sectional Anglican relationship with the Orthodox as unthinkable.

Whatever progress has been made or may in the future be made

[1] For the text of the Declaration see Bate's Faith and Order (Lausanne) pp. 382-6.

in the *rapprochement* of the two Churches, has been and must be between the Anglican Church as a whole and the Orthodox Church as a whole.

The fruits of the sound method of approach adopted after the Bonn Conferences, were apparent before the Great War.

The most thorny and—as we in England know so well—the most difficult of all the questions which belong to the problem of Reunion is that of the Validity of Ministries.

Once two Churches have recognized the validity of each other's ministries, their Union or Intercommunion necessitates no more—though no less—than their dogmatic agreement, and that arrived at, they can merge into a common life. But, if that recognition cannot be given by one of them, then it cannot accept the sacramental life of the other as being of the same nature as its own. Before Union or Intercommunion with it, it must require the reordination of the other's ministers. Reordination is meaningless unless it signifies the acknowledgment of deficiency in his Orders on the part of the person reordinated and such an admission cannot be made by those who believe in the validity of their own Orders without the repudiation of their Church's history and their own experience.

For practical purposes, therefore, the validity of a Church's orders must always be among the first questions investigated by a Church which looks to Reunion with it.

Accordingly, the attention of the Orthodox became concentrated upon the possibility of their accepting Anglican Ordinations as valid. In the scope of that enquiry they were governed, of course, by the principle of Orthodoxy that while the Orthodox tests of the external and canonical side of the Ministry and the Sacraments must be satisfied, the inner meaning and significance which Anglicans give to the Ministry and Sacraments, must in effect be the same as their Ministry and Sacraments have for the Orthodox.

The investigation of Anglican Ordinations thus involved a general investigation of the Nature and Faith of the Anglican Church through the study of her formularies and actual life.

I have myself in preparation for publication the masterly survey of the history of the Orthodox investigation of Anglican Ordinations which that admirable ecclesiastical historian and prelate, Archbishop Chrysostom of Greece, contributed in 1924 to *Nea Sion*, the official Jerusalem monthly. In that résumé his Grace shows how when the Orthodox began their investigation, they were struck by the fact which had almost been forgotten, that in the 17th and 18th centuries when the contacts between the two churches were very close, no doubt appear to have existed in the four ancient Orthodox Patriarchates as to the validity of Anglican

Orders. Thus the Orthodox Patriarchs salute the Archbishop of Canterbury as brother—a mode of address which according to Orthodox practice would have been impossible if they had not taken for granted the validity of the Apostolic Episcopate of the Anglican Church.

Further, as they studied the history of the English Church in our Archives XV—XIX and in our Prayer Book, Ordinal and other formularies, Orthodox Theologians found that in spite of certain difficulties those documents were at least very susceptible of an interpretation which satisfied Orthodox *desiderata* and the more they examined the matter, the more they found that neither in regard to the external aspect of the Apostolic Succession nor in regard to its inner significance, was the Papal condemnation of Anglican Orders warranted.

It was thus that as early as 1898 the Russian Professor Bulgakov and—about the same time—Professor Sokolov published memorable monographs in which they concluded that all that was needed for the acceptance of the validity of Anglican Ordinations by the Orthodox Church was a Synodical declaration of our bishops that they believe themselves to be in the true line of inner and external succession to the Apostles in the sense in which the Orthodox Church understands that succession.

In itself, those monographs were a great advance but, of course, they embody no more than expressions of individual opinion and, though the fact that they were uncontested was typical of the gradual change from prejudice to understanding, they were not authoritative.

In 1903, my old friend, Professor Chrestos Androutsos, whose judgment, precisely because he is pre-eminently a strict and conservative theologian, had great weight, published his memorable treatise on Anglican Ordinations.[1] In that work he reached much the same judgment as Bulgakoff and Sokolov, but with greater theological science.

Weighty though Androutsos' authority was and is among Greek theologians, his treatise derived the more weight because of its provenance.

Instigated by an American Bishop, Dr. Grafton, of Fond du Lac, who was impetuously enthusiastic to bring about Intercommunion between the Anglican and Orthodox Churches, four American Anglican priests had addressed the Œcumenical Patriarch in 1902 with the embarrassing question as to whether the Orthodox could and would accept Anglican clergy in their Orders. As things were, the proposition of that question was a mistake, and though I had had a humble part in its consideration,

[1] Gervis Campbell's translation, "The Validity of Anglican Ordinations," Grant Richards, 1909, is not very satisfactory.

I remember very vividly how his All Holiness Joachim III., who was one of the greatest of the Œcumenical Patriarchs under the Turkish Sultans, told me a year or so later that such direct enquiries had better not be made. "Avoid," he said, "the formal proposition of agreements. Wait patiently. Things will happen and with larger knowledge on your side and on ours, a position will be created."

Joachim III. was not only a visionary in the field of Reunion, but a very wise man. That which he said to me in 1904 was almost identical with that which Bishops Wordsworth, Collins and Mr. Birkbeck impressed upon me. At the time, as was natural, having a relatively young man's impulsiveness, I was impatient of the advice. Looking back, however, over all that has happened in the past twenty-five years, I recognize as providential the shelving of that American enquiry by the appointment of a Commission of the Holy Synod of Constantinople to investigate the question of Anglican Orders and by the issue by Professor Androutsos of his brochure by the instruction of that Commission as its interim report. As his All-Holiness told me they would, things have happened and a position has been created. So that I have realized in dust and ashes that my relatively youthful impetuosity of a quarter of a century ago was altogether wrong, and that as in most matters, so in that of the Reunion of the Anglican Church with the Orthodox Churches of the East, the mills of God grind slowly.

In fact, between 1902 and the beginning of the Great War in 1914, no single event in the history of the approximation of the Anglican and Orthodox Church can be regarded as salient. None the less, *piu si muove*. As I have said, those were years of preparation. Slowly but surely, the number of the Orthodox who were convinced, or ready to be convinced, that the Anglican Church has not lost the Apostolic tradition and that in her main current of Faith and Life, she is very akin to the Orthodox Church, continually increased. Now and then, as when in 1905, Dr. Blyth, the Anglican Bishop in Jerusalem posed a formal question to the Patriarch Damianos as to whether Anglicans could be admitted to Orthodox Sacraments, and was told that unless and until the whole Orthodox Church had decided the matter, nothing could be done, a set-back occurred.

But the contacts increased, the liaison was strengthened, the desire for union became stronger and more widespread and—to understand the nature of a problem is the first stage of its solution—the difficulties which must be removed before dogmatic agreement between the two churches began to be adequately estimated on either side.

I am bold to risk whatever small reputation I possess as understanding the spirit and life of the Orthodox Church by saying that, if the atmosphere could be cleared of confusing side issues, the essential and cardinal point on which dogmatic agreement between the two Churches must hinge is as to whether or no the Faith, *i.e.*, the Truth as it is in the Lord Jesus has been revealed to men.

The radical antinomy between Rome and Orthodoxy is as to whether there exists an organ in Christ's Body the Church, the precisions of the deposit of Faith precised by which must be received as incontrovertible by every faithful Christian.

The radical antinomy between extreme Protestantism and Orthodoxy, as I understand it, is as to whether an explicit and incontrovertible Revelation—a deposit of Faith—has been mediated once and for all, which revelation is and has always been safeguarded, sustained and verified by the Holy Spirit in the collective consciousness of the members of the Church.

The Orthodox make their appeal to Holy Scripture as plainly containing that Revelation with no less finality than the most Evangelical of Protestants and I venture to regard as by no means desperate, the hope of an ultimate resolution of the apparently sharp antinomies between the Orthodox *theologoumenon* that the organ by which Christ through the Holy Spirit guides the members of His Church to experience that Revelation is the whole body of the Apostolic Episcopate and the axiom of the historic Anglican Evangelical that that Revelation is plain to every man who seeking the Holy Spirit's guidance, searches the Scriptures.

The historic Anglican Evangelical is needlessly shy of the Orthodox postulate that the Holy Spirit has worked and works to make plain the meaning of Holy Scripture through the whole body of the Apostolic Episcopate. In advancing that proposition, the Orthodox do not predicate that any and every precision of the Faith or decree of the totality of the Episcopate meeting in a General Council is to be received as incontrovertible and as *eo ipso* binding on all faithful Christians. On the contrary, they hold that such Councils can err and are to be regarded as Œcumenical Councils, sc. Councils of the Whole Episcopate guided into the Truth by the Holy Spirit, when and only when the whole body of the Church recognizes them by the guidance of the Spirit as consonant both with Holy Scripture and with the age-long collective experience of the Gospel by all faithful Christians.

Some twenty years ago I was inclined to work for a special liaison between those Anglicans who approximated to Anglo-Catholicism and the Orthodox. But as time went on, I have increasingly realized both that special relations between a section of Anglicans and the Orthodox can lead nowhither and also that,

apart from being increasingly aware of myself as a thorough Anglican and altogether devoted to the maintenance of the unity of the Anglican Church, dogmatic agreement and *ex sequitur* formal Intercommunion between the Anglican Church as a whole could be achieved without compromise of principle on either side, if it were not for the presence in the Anglican Church of that relatively small but not insignificant section which refuses to agree that any dogma whatever can be accepted as incontrovertible.

For my own part I can never understand how in view of the history and the formularies of the Anglican Churches that section justifies its existence to itself. But to doubt that it is conscientious and does so justify itself, would be a treachery to charity.

Accordingly, though I cannot perceive how it is that the section in Anglicanism which—to me it often appears mediævalist in its philosophical anachronisms—describes itself as Modernist, is content to affirm the 39 articles and to retain membership in the Anglican Church. I am eager to do to them what I would have them do to me. If it were in my power, therefore, to achieve a dogmatic agreement with the Orthodox and in doing so to drive them out of the Anglican Church, I could not and would not exercise that power.

God prepares miracles. But until the antinomy is resolved between those who among us believe that an incontrovertible Revelation has been given to the Church and those who believe all Revelation to be relative and would cheerfully accept for themselves the Russian Khomiakov's ironic designation of the Lutheran Churches as a body of good men eagerly seeking after Truth, but certain that they cannot attain to it, our Union or Intercommunion with the Orthodox will be difficult, humanly speaking, of achievement.

But if that full dogmatic agreement which is necessary before the Anglican and Orthodox Churches can unite did not appear to be on the horizon thirty years ago, the Orthodox principle of Economy permits the Orthodox Church to have practical relations with other churches of a warm and fraternal nature.

Put very briefly, that principle of Economy is that where it is for the good of individual souls or for the advancement of Christ's Kingdom in earth, the Church having the right and duty of exercising the stewardship, *i.e.*, the *oikonomia* of the laws of her household, can relax with the letter of those laws at her discretion. Such dispensation or economy, however, must in no wise compromise the Faith and can rightly be exercised only so far as those for whom it is exercised, approximate towards Orthodoxy both in faith and in goodwill.

At least a very large body of Orthodox theologians hold that

the Orthodox Church cannot recognize as valid *in principle* any sacraments except those administered by the Orthodox priesthood. But where the due succession of the Apostolic Episcopate has been maintained, where the current of Life and Faith in a Church presents near kinship to that in their own and where the relations of the two Churches are characterized by fraternal love, that Economy can be exercised.

As to the sphere in which it can be exercised, no corporate decision has been made by the Orthodox Church as a whole and twenty-five years ago the consensus of Orthodox theologians pointed to the exclusion of the ministration and reception of the Sacraments. But in modern times, so far as I am aware, no authoritative Orthodox theologian has ever questioned the rightfulness of its exercise in the acceptance of non-Orthodox adherents to Orthodoxy in their Baptism, Confirmation and Orders when they have been administered by a priesthood which the Orthodox authorities can recognize as canonical and valid.

Accordingly *pari passu* with the great progress made in the past twenty years in preparing the ground for Anglican-Orthodox dogmatic agreement, a continually increasing exercise of Economy has been made possible both by that progress and by the warm friendship which has grown up between the Churches.

As always in such cases, the *imponderabilia* which cannot be scheduled are more important than those events which can be put in a chronological table.

In this case their common experiences during the Great War and after, and their reciprocity in mutual service, together with the love and sympathy born of the unspeakable sufferings of the Greeks in their martyrdom by seas of blood and by the white death during their utter extirpation from their home lands in that Asia Minor which was the cradle of Christian Theological Science, and of the martyrdom of the Russian Nation in its blood gilt crucifixion by the Bolsheviks, have created the very atmosphere in which the two Churches could really come to know each other as sister churches.

It will be better here for me to notice only a few of the more symbolic *notabilia chronologica* of the progress of the past twenty years.

As I have pointed out the recognition of Anglican Orders by the Orthodox was so to speak the salient of the advance in regard both to the formal theological front and to the economical front of their relations.

In 1902 when the Holy Synod of Constantinople set up its Commission to investigate Anglican Ordinations, optimism could not see a favourable decision on the horizon.

In 1922, a Commission of the Holy Synod of Constantinople

reported that on Orthodox principles Anglican Orders presented the same features which had led the Orthodox Churches to accept Roman Catholic, Coptic, Jacobite, Armenian and Assyrian Orders. Accordingly it recommended the Œcumenical Patriarchate to declare and to invite the other autokephalous Orthodox Churches to declare the acceptance of their validity. To that recommendation it added another that Anglicans in isolation and emergency should be admitted to Orthodox Sacraments and that in like case the Orthodox should be authorized to receive Anglican Sacraments.

The Patriarch Meletios, of Alexandria, who heads the present Orthodox Delegation to the Lambeth Conference and was then Œcumenical Patriarch, at once notified Archbishop Davidson formally of the acceptance of Anglican Ordinations by the Great Church of Constantinople and issued an encyclical to the other Orthodox autokephalous Churches inviting them to do the same.

With the exception of the Churches of Jerusalem and Cyprus, no formal answer has been returned from any Church, the others having decided to wait until the question has been settled and conjoint action can be taken by a Synod of the whole Orthodox Church.

The Constantinople judgment of 1922 has been controverted, however, by no Orthodox theologian and may be taken as having been generally accepted.

The second recommendation was supported with a convincing precedent by my dear friend, that fine theologian, Professor Komnenos, who died in 1923 when tending typhus patients among the refugees from Asia Minor and whose name will always be remembered as the author of the Commission's report. In the twelfth century, Latin prisoners in Egypt were admitted to Holy Communion by the Patriarch of Alexandria. That being so, if Anglican Orders can be accepted as valid, the admission of Anglicans in isolation and in emergency would be precedented.

The Œcumenical Patriarch naturally decided to reserve action upon the second recommendation until all the Orthodox autokephalous Churches should have concurred in the first. No pronouncement, therefore, has been made upon it either by it or by any Orthodox autokephalous Church.

On the other hand, according to the wise dictum of the Patriarch Joachim, "things have happened."

During the War, in England, where thanks to the work of the Revs. H. J. Fynes Clinton whose labour and achievements for our movement can never be adequately recognized and the Rev. R. M. French, the present secretary of the A. and E.C.A. to form which E.C.A. and A. and E.—O.C.U. amalgamated in 1916, a band of Serb theological students was trained at Oxford under the guidance of Father Nickolai Velimirovic, now Bishop

of Okhrida. Their communion at Anglican altars was frequent. In many countries of the Near East, Orthodox Bishops authorized Anglicans to receive communion when in isolation and emergency. Overseas and especially in U.S.A., the Orthodox in isolation and emergency resorted, and continue frequently to resort, with the sanction of their ecclesiastical authorities to Anglican Sacraments.

In the past few years, the Archbishop of Corcyra has ordered his clergy to communicate those Armenian refugees who are still to be found in Corfu. Over and above the many Anglicans who have been admitted by economy when in necessity and isolation to Communion all over the world by the Orthodox and the Orthodox who have been authorized to resort to Anglican altars for Communion, the late Serb Patriarch Dmitri himself communicated six Anglicans who were neither in necessity nor isolation to Communion—contrary to the usual custom whereby a priest administers the Sacrament to the communicants at a Patriarchal Liturgy, he gave it them with his own hands—very publicly in his Cathedral at Belgrad on our Christmas Day, 1927. And further, although her Majesty is an Anglican and a frequent communicant in the English Church at Bucharest, the Roumanian Patriarch administers Communion to Queen Marie of Roumania four times a year.

At the same time, it became normal for the Orthodox to welcome Anglican bishops and priests as brother bishops and priests, for Anglicans and Orthodox to preach in each other's churches and so on.

On the official side of the movement the appointment by Archbishop Davidson of our Archbishop's Eastern Churches Committee under the chairmanship of Bishop Gore, and the visit of the Metropolitan of Demotika and Professor Komnenos as an official Delegation from the Œcumenical Patriarchate to the Lambeth Conference of 1920—their Report may be read in the *Christian East* of September, 1920—were significant.

In March, 1921, the Locum Tenens of the Œcumenical Patriarchate came to London to thank Archbishop Davidson for his championship of the persecuted Orthodox of Turkey and presented him and his successors with the *Stavropegeion* or double-headed eagle which is worn only by an Œcumenical Patriarch and which Dr. Lang will wear when he introduces the Orthodox Delegation to the present Lambeth Conference—a unique and very symbolic expression of the relations of the two churches.

In 1922, the then Œcumenical Patriarch appointed Archbishop Germanos of Thyatira to be apokrisary, sc. legate, to Archbishop Davidson, an appointment which was renewed to Archbishop Lang in 1928. There is no precedent for the appointment of such an official by an Orthodox Patriarch except to an Orthodox Patriarch.

And so on and so on.

Such circumstances explain the statement of the Œcumenical Patriarch to Canon Wigram early this year that the relations of the two churches had passed from the stage of friendship and had become fraternal and have led the Pan-Orthodox Commission which was held last month at Mount Athos to place the relations of the Anglican and Orthodox Churches as one of the most pressing items in the agenda of the Pan-Orthodox Pro-Synod, for the holding of which preparation is being made.

They also indicate why it was that Dr. Lang not only acted on the recommendation of the Archbishop's Faith and Order Committee of which Dr. Headlam is the Chairman, to invite the Œcumenical Patriarch to arrange for an official Delegation representative of all the Orthodox autokephalous Churches to come to the Lambeth Conference of 1930, but has received with Delegation with an emphasis and distinction which in his own words have been calculated to demonstrate to the world the fraternal relations of the two Churches.

God prepares miracles!

To expect startling results from the visit of the Delegation would be unduly optimistic, but we may be sanguine that by the work of the Spirit on the one hand, its discussions with the Bishops of the Conference may bring the two Churches much nearer to dogmatic agreement, to Union and to formal Intercommunion, and that on the other hand, much may be done to solve the problem which is very urgent overseas, of regularizing by economy the practical relations of the two churches.

In closing this survey, it is impossible not to refer to the great work of Archbishop Davidson in the field of Anglican and Orthodox Union as of every other noble cause.

If it is proper for me to say so—and I am confident that Mr. Riley and Mr. Fynes Clinton would say I do not exaggerate—without his zeal, patience, wisdom, courage and greatness of vision, that which is to-day could never have been. A large book would be needed to summarize all that he did, and the repercussions of what he did, to further the movement. That he is not among us in the flesh to welcome them is a matter of poignant regret not only to the Patriarch Meletios who knew him well, loved him dearly and indeed owed to him his life as also the lives of tens of thousands of his people, but to every member of the Delegation.

The affectionate gratitude with which the Orthodox cherish his memory is evidenced by the eagerness with which they made their way on their arrival at Canterbury on July 5th, to praise God for his life and love, and to pray for the peace of his soul at his grave in the Garth of the Cathedral.

Among the things which the Patriarch Meletios wrote me on his way from Alexandria that he desired most to do in England,

was to visit Lady Davidson and nothing that he has done since his arrival in London has delighted him more than the gratification of that pious wish.

Finally, I may be pardoned for saying that we are indeed happy that Dr. Lang shared intimately with, and advised Archbishop Davidson in, his labours for the bringing together of the Anglican and Orthodox Churches and that he possesses the profound affection and the full confidence of the Orthodox.

[NOTE: *An account of the visit of the Orthodox Delegation, with photographs, will appear in our next issue.*]

LAMBETH CONFERENCE, 1930.

THE INVITATIONS ISSUED BY THE ARCHBISHOP OF CANTERBURY TO THE LEADING PRELATES OF THE ORTHODOX CHURCH THROUGH THE ŒCUMENICAL PATRIARCH OF CONSTANTINOPLE, INVITING THEM TO BE PRESENT AT THE LAMBETH CONFERENCE, 1930.

Lambeth Palace,
24th February, 1930.

Most Reverend Archbishop of Constantinople and Œcumenical Patriarch, my beloved and dear brother in Christ,

I expect that Your All-Holiness has long been cognizant of the fact that in accordance with custom the great Conference, which is held every ten years, of the Bishops of the whole Anglican Communion throughout the world, will once more be assembled here at Lambeth in July of this year of Our Lord, 1930.

This Conference will open with services of worship in Canterbury Cathedral, on Saturday, July 5th, and in St. Paul's Cathedral, London, on Sunday, July 6th. It will meet in full session during the week, Monday, July 7th, to Saturday, July 12th, and thereafter for the space of three weeks the Conference will be divided into groups to consider various subjects touching the spiritual and moral condition of the Church and of the world. After meeting in full session for some days, the Conference will close on Sunday, August 10th, with a Service of Thanksgiving in Westminster Abbey. Subject to the guidance of the Holy Spirit of God, no matter for discussion with which the Conference will be occupied will be of greater importance than the question how best, for the service of Almighty God and for the sake of the Lord Christ, we can strengthen still further those ties of sympathy and understanding which already exist between the Anglican Communion and other parts of the Church of God throughout the world.

THE ORTHODOX DELEGATION WITH THE BISHOP OF LONDON AND MEMBERS OF THE A. AND E.C.A. AT FULHAM PALACE. *July 11th*, 1930.

With none do we desire more heartily growth in sympathy, in mutual understanding and in brotherhood, than with the Holy Orthodox Churches of the East. I remember with satisfaction the presence of some representatives of the Orthodox Churches on the occasion of the Lambeth Conference held in London in 1920. I remember with joy all that has happened since which has brought the Anglican and Holy Orthodox Churches yet closer to each other. And I recall especially Your All-Holiness' own words in your letter to me written only last December wherein you testify to the fact that on your part " nothing will be left undone to maintain unbroken and to develop further our mutual brotherly relations."

In consequence I now write to Your All-Holiness as occupying, in some sense, among the venerable Patriarchs and Metropolitans of the Holy Orthodox Churches the position of *primus inter pares*, to invite you, even at this comparatively late hour, to consider whether you would be able and willing to secure that a representative deputation of, let us say, some ten or twelve persons, discreet and well-learned theologians, and widely representative of the Autocephalous Churches as well as of the Church of Constantinople itself, should be present in London, not later than the first of July, in order to take counsel with various representatives of the Anglican Communion on the subject of our mutual relations.

It would, I think, be necessary that such a deputation should remain in England from (about) July 1st to (about) July 19th. They would thus have opportunity during the first ten days to attend the great services of which I have spoken and to consult with members of our long-existing Eastern Churches Committee, and, during the last part of their stay, with a group of Bishops, members of the Lambeth Conference, who would be nominated by the Conference on or about July 8th. I should of course make myself responsible for securing reception and hospitality during their stay in England for such as Your All-Holiness might send. It would be well if some of the delegation, though by no means necessarily all of them, should be themselves Bishops. It would be, as I have said, particularly welcome to me if those who came represented as many as possible of the Autocephalous Churches.

Finally, if and when I hear from Your All-Holiness that you are willing and have been able to secure some such delegation as we desire, I should wish to write later on to invite personally those whom you name to me as likely and able to come, and I should write to them through the venerable Patriarchs and Metropolitans under whose special jurisdiction they may be, and I would desire Your All-Holiness, if you are willing to attempt to assemble this delegation, to inform the various authorities of the Churches that I should myself thus be writing to them later.

I am conscious, Your All-Holiness, that I am laying a heavy task

upon you. But I am encouraged in my action by the conversations which I have had with your representative here in London, Archbishop Germanos, whose friendly help and wise counsel I increasingly appreciate, and I have asked him to supplement this letter from myself with any remarks and comments which he may deem to be of use and service. Nor will Your All-Holiness fail to recognise the great benefits which by the blessing of God might follow the association, before Him and before all the world, of the Holy Orthodox Church in this way, and by this means with the Anglican Lambeth Conference. We cannot ask even the Bishops of your Church or of other Churches to be members of the Lambeth Conference itself. But we can and do hereby ask them to join with us in prayer and in consultation in the closest touch with it; and I do not doubt that, if this may still be possible, it will prove to have been well worth attempting.

May the All-wise and Almighty God have Your All-Holiness in His keeping. May He continue to protect the Church whose shepherd you have been called to be, and, praying with you and in your own words that we may press on to that day when all who believe in and love the One Lord and Saviour of us all may indeed be one,

I remain,
Your All-Holiness'
Beloved brother and servant,
(Signed) ✠ COSMO CANTUAR.

II. REPLY OF THE ŒCUMENICAL PATRIARCH.

Most Reverend Archbishop of Canterbury and Primate of all England, Lord Cosmo, my brother beloved and longed for in Christ our God, grace be to your reverence, and peace, from God our Father and Our Lord Jesus Christ.

With joy we reply to the honoured letter of your Reverence, which you were pleased to direct to us, and through us to all our Sisters, the Orthodox Autocephalous Churches, being a courteous invitation, so that at the coming assembly of the Anglican Bishops, in the general conference of Lambeth, that will be held in London according to the custom of the revered Anglican Church, there may be present, for the manifestation and strengthening of the mutual bonds of love and honour, a general representation of our Orthodox Church composed of a delegate of each Autocephalous Church.

We proceed to declare, that both our great Church of Christ, and all our sister Orthodox Churches, to which we hastened to make it known, have received this courteous invitation with great joy, as all

have already announced to us, and from each one by the help of God some will come and be present at the said great conference of the revered and beloved Anglican Church, according to your courteous desire, and the representation of our Orthodox Church will be general.

We make known to you, in what follows, that the men chosen and named by each one of the Autocephalous Orthodox Churches as members of the general Orthodox representation in your great Conference of Lambeth are :—As representative of our Church of Constantinople, our beloved Germanos, supreme Metropolitan of Thyatira, and Exarch of Western and Northern Europe. As representative of the Church of Alexandria, Meletios, himself the all-holy and all-blessed Pope and Patriarch of Alexandria. As representative of the Church of Antioch, Ignatius, most Holy Metropolitan of Epiphania. As representative of the Church of Jerusalem, Timotheus the most Holy Archbishop of Jordan. As representative of the Church of Cyprus, the most pious Leontios, Metropolitan designate of Paphos. As representative of the Church of Hellas, the most learned Archimandrite Constantinides, chief priest of the Orthodox community in London. As representative of the Church of Serbia, Irenæus, the most holy Metropolitan of Novi Sad. As representative of the Church of Roumania, Nectarius, the most Holy Metropolitan of Bukovina, and as representative of the Orthodox Church in Poland, its most blessed leader, Dionysius, Metropolitan of Warsaw. Further, we make known to you that as concerns the Church of Russia—as we have already information in answer to our letters—if there be no insuperable external obstacle, there will be appointed two representatives, one from each of the two great divisions, the "patriarchal" and the "synodal." Their names, so soon as they shall have been appointed and made known to us, we will make known to you by telegraph.

We pray that God, granting that the fruit of this great conference of your Church may be rich, may bring this coming gathering of yours to all good, and may also give his blessing, so that the new and great coming together and contact of our Churches, that will take place at this opportunity by the coming and the presence of Orthodox representatives, yea of representatives of all the Orthodox Churches, sent independently, may be fruitful and lead to good results, so far as concerns the closer knitting together, and the progress of the relations of our Churches, so that by it good service may be done to the work of the peace of Christ and the inflaming of general Christian love and solidarity.

So, embracing that Love in the Lord, we remain, with love, the beloved brother of your exalted Reverence, in Christ,

PHOTIOS OF CONSTANTINOPLE.

May 14th, 1930.

III. Encyclical Letter sent by the Œcumenical Patriarch of Constantinople to all Rulers of Orthodox Autocephalous Churches.

To the Most Blessed Lord, ——— Metropolitan (or Patriarch) of ———, the beloved brother and fellow-minister of our Humility; we address your Reverence with great pleasure, embracing you fraternally in the Lord.

The Reverend Archbishop of Canterbury, Cosmo Lang, has made known to us by letter that, agreeably to the custom of the Anglican Church, it is intended to gather together in this year, in the month of July, in London, the general conference of the Anglican Bishops that meets every ten years, and is called the "Lambeth Conference."

He has expressed his desire that there shall come to this Conference (the subjects of the activity of which, etc., are defined in part of his letter), and be present at it, representatives of the Orthodox Churches, and he suggested that, supposing this proposition to be received in friendship, suitable representatives should be selected from each Orthodox Church, that they might present themselves to the said Conference, as members of a common Orthodox Mission, comprising ten or twelve persons in all.

Having regard then to the tightening of the relations and the bonds of our Holy Orthodox Church with the august Anglican Church, and the fact that common Christian meeting and contact in Christian gatherings and conferences of this kind, has often been of great profit for the inflaming of Christian love and solidarity, and for the service and progress of the work of the peace of Christ, we with our own Holy and Sacred synod have most gladly accepted this kindly invitation, and are proposing to appoint our own representative to the said Conference, and we are confident that the other sister Churches to whom as requested we communicate this proposal, will themselves also accept this proposal of the august Archbishop of Canterbury and will elect each for herself, her own representative to the said Conference, and will announce to us in good time the acceptance of the invitation and the name of the elected representative, that we may in good time inform the august Archbishop of Canterbury, from whom an official invitation will be sent to each Church.

Therefore, in sending this information to Your All-Holiness, and forwarding with it a copy of the letter of the Archbishop of Canterbury relative to this matter, we expect that your own love will speedily perform what is needful, and that we shall receive a corresponding explanation of what follows.

Thus, on the subject of the assembling of our general Orthodox Mission we think it necessary—if we may give a brotherly hint—that persons selected as representatives should have a sound theological training, and be possessed of one and the same European language—French or German—so that they may communicate directly with one

another. Further, as we have the information needful, we suggest that it would be well that the representatives should be in London from the 20th of June onward, so that they may not only be able to discuss matters with the "Sojourning Commission" before the beginning of the work of the Conference, but also may be able to come to a mutual understanding, and may mark out the manner of their work.

We suggest this also. The representatives must recognise that it will be needful for them to recognise that they will be responsible for looking after themselves in days before the 1st and after the 19th of July, and that the costs of their journey and return will fall on themselves, with any other expense, unconnected with their board and lodging during the days mentioned. It is proper that those who are of episcopal rank should have their full official robes with them, or at least cope and pastoral staff, and all clergy, clerical dress, with the "Dignitary's Hood," if worn.

We inform you further that, instead of the two representatives of the Russian parties, mentioned in the letter of the Archbishop of Canterbury, seeing that these two parties cannot be regarded as essential representatives of the Russian Church, we have written, by decree of our synod, to our representative in Moscow, and suggested that he shall use efforts to secure that one representative from each of the two great parties, the Patriarchal and the Synodal, shall be appointed for the forthcoming Lambeth Conference, that so our sister Church of Russia may be more validly represented, and that maybe there may be profit for her from this common meeting and co-operation in foreign parts, of the representatives of the two parties.

Thus, embracing you in the Lord, we remain, in brotherly love,

Your All-Holiness' loving brother in Christ,

April 15th, 1930. PHOTIOS OF CONSTANTINOPLE.

(To the Locum Tenens of the Patriarchal Throne of Antioch, Arsenius, Metropolitan of Laodicea. "If the conditions, under which your Holy Church now continues, render the selection of a fitting representative difficult, we suggest that the duty of representation in the Conference might be undertaken by the representative of our Great Church in Christ, if that be desired.)

IV. REPLY OF THE POPE AND PATRIARCH OF ALEXANDRIA TO THE ŒCUMENICAL PATRIARCH.

To Photios, All-Holy Archbishop of Constantinople—which is New Rome—and Œcumenical Patriarch, Meletios, Pope and Patriarch of Alexandria and of all Africa, sends holy greeting in the Risen Christ.

The necessary and urgent answer to the letter of your All-Holiness number 694 despatched on the 17th of last month, was given in telegraphic form on the 7th of this month to the effect that we had

received the invitation to take part in the Orthodox representation at the coming Lambeth Conference, and that we propose to take part in it personally.

To us, too, when we examined this matter in synod with our fellow-pastors, it appeared that this gathering of the Anglican Hierarchy in Lambeth Palace is a most excellent opportunity for the promoting of the relations of friendship and brotherliness that exist between the most Holy Orthodox Church and the Anglican, relations that have existed from the days of Cyril Lucar, the distinguished predecessor, both of our Humility and of Your All-Holiness. The Holy Church of Christ in the East for a long time has held this in honour and love, and has the desire to draw her to Orthodox Church unity, that Orthodoxy may be magnified, not only in the East but also in the West and in all the world.

Therefore we praise Your All-Holiness, for that you have received so courteously the invitation of His Grace the Archbishop of Canterbury on behalf of his Church and that you readily made known the invitation and its reception to the rest of the Christian brotherhood, that the other Holy Churches may be moved to imitation, and that the representation may be not partial only, but pan-Orthodox, appointed both to speak and to hear words of peace and love in its fellowship with the Anglican hierarchy, bearing forward the work of the unity of the Churches, that work that is so high and holy, and so desired by every Christian heart.

While it is certain that there are many points that separate the two Churches, and neither they who give nor they who receive the invitation expect the Descent of the good of Unity immediately, yet none the less it is clear that the grace of the Spirit is guiding us both through human ways to a meeting with one another. Therefore, great is the reward laid up in the heavens for the shepherds of either Church, who pray while believing and work while they pray, that the severance may be cut short, and the middle wall of partition speedily taken away, that so we two first, and others after may become One, as the Father, the Son and the Holy Spirit are One, and by the completion of the unity of all, the world may know that Jesus Christ was sent into the world, that the world might be saved through Him.

We too are making ready for our sojourn oversea, under the guidance of the Comforter, expecting to be in London a week before the opening of the Conference, that we may be united there with the rest of the members of the representation of the Holy Orthodox Church, and form, in common, the programme of our contact with the Hierarchy of the Conference. It would be useful if we could be informed, as soon as may be, by Your All-Holiness, which of the Sister Churches will take part in the representation, and who will be the representatives.

May our Lord, Who prayed for the unity of all those who believe in Him, Himself direct the thoughts, words, and actions of us all, according to His holy will.

MELETIOS OF ALEXANDRIA, THE BELOVED BROTHER OF YOUR ALL-HOLINESS.

Alexandria, May 12th, 1930.

V. REPLY OF THE ARCHBISHOP OF CYPRUS TO THE ŒCUMENICAL PATRIARCH.

To Photios, the All-Holy Œcumenical Patriarch, our right dear, beloved and desired brother and fellow-worker in Christ our Lord, and God, hearty brotherly greeting in Christ our God.

We have received safely the honoured letter of Your All-Holiness (number 694, of the 15th ultimo), with its enclosure—a translated copy of the letter of the august Archbishop of Canterbury, Cosmo, and we have read the same with great attention, in conjunction with our Holy Synod, that we summoned, in extraordinary session, for this special purpose.

In reply, we announce at once to Your All-Holiness, that having made trial of the thoughts of ourselves and of the Holy Synod, and being of the same opinion with them, we do desire that our most Holy Church shall be represented in the general conference of the Anglican Bishops, the Lambeth Conference, in the coming month of July.

Therefore we have appointed as our representative therein the most Pious Leontios Metropolitan Designate of Paphos, who is now in America, and will in a few days be completing his studies, and who on his return hither will be passing through London, and will represent our Church at the aforesaid Conference. We have already forwarded to him the appropriate letters and the needful instructions.

We must inform your beloved All-Holiness that on Saturday last, some hours before the reception of your telegram dealing with the subject, we telegraphed to you of your own accord, naming our representative in the Lambeth Conference. We do earnestly pray to our Lord and Saviour that He will show forth this coming meeting and contact between the Anglicans and Orthodox as profitable to His Church and to the world, and embracing you again with the kiss of brotherly love, we remain,

The loving brother in Christ of your revered All-Holiness, and your servant to command,

CYRIL OF CYPRUS.

May 12th, 1930.

VI. Telegraphic Despatches on the Same Subject.

Alexandria. 7.5.30.

Photios, Œcumenical Patriarch, Phanar.

If God will, we will take part personally in the Orthodox representation designed for the Lambeth Conference.

Meletios, Patriarch.

Antioch, 12.5.30.

Photios, All-Holy Patriarch, Phanar.

The representative of Antioch for Lambeth is the Metropolitan of Epiphania, Ignatius.

Metropolitan Arsenius, Patriarchal Locum Tenens.

Jerusalem, 14.5.30.

Photios, Patriarch, Phanar.

Timotheus Archbishop of Jordan will represent our Church at the Lambeth Conference.

Damianos, Patriarch.

Belgrade, 12.5.30.

Photios, Œcumenical Patriarch, Constantinople.

In reply to your telegram we inform you that our representative in the Lambeth Conference is Irenæus, Bishop of Novi Sad.

Barnabas, Patriarch.

Bucharest, 12.5.30.

Œcumenical Patriarchate, Phanar.

Our representative in London is Nectarius, Metropolitan of Bukovina.

Myron, Patriarch.

Leukosia, 10.5.30.

Photios, Œcumenical Patriarch.

Leontios, Metropolitan Designate of Paphos, will represent the Church of Cyprus in the Conference of Lambeth. We are writing.

Archbishop of Cyprus.

Warsaw, 19.5.30.

Photios, All-Holy Patriarch, Phanar.

I wish to take part personally in the Lambeth Conference, and therefore will inform you by telegraph as soon as possible.

Dionysius, Metropolitan (of Polish Church).

PREVIOUS LAMBETH CONFERENCES AND THE ORTHODOX EAST.

(*A Record of Reports, Resolutions, etc., extracted from "The Six Lambeth Conferences" by permission of the publishers, S.P.C.K.*)

The Third Lambeth Conference (1888).

FROM THE ENCYCLICAL LETTER.

"The Conference has expressed its earnest desire to confirm and to improve the friendly relations which now exist between the Churches of the East and the Anglican Communion. These Churches have well earned the sympathy of Christendom, for through long ages of persecution they have kept alive in many a dark place the light of the Gospel. If that light is here and there feeble or dim, there is all the more reason that we, as we have opportunity, should tend and cherish it; and we need not fear that our offices of brotherly charity, if offered in a right spirit, will not be accepted. We reflect with thankfulness that there exist no bars, such as are presented to communion with the Latins by the formulated sanction of the Infallibility of the Church residing in the person of the supreme pontiff, by the doctrine of the Immaculate Conception, and other dogmas imposed by the decrees of Papal Councils. The Church of Rome has always treated her Eastern sister wrongfully. She intrudes her Bishops into the ancient dioceses, and keeps up a system of active proselytism. The Eastern Church is reasonably outraged by these proceedings, wholly contrary as they are to Catholic principles; and it behoves us of the Anglican Communion to take care that we do not offend in like manner.

"Individuals craving fuller light and stronger spiritual life may, by remaining in the Church of their baptism, become centres of enlightenment to their own people.

"But though all schemes of proselytising are to be avoided, it is only right that our real claims and position as a historical Church should be set before a people who are very distrustful of novelty, especially in religion, and who appreciate the history of Catholic antiquity. Help should be given towards the education of the clergy, and, in more destitute communities, extended to schools for general instruction."

RESOLUTION.

[17] "That this Conference, rejoicing in the friendly communications which have passed between the Archbishops of Canterbury and other Anglican Bishops, and the Patriarchs of Constantinople and other Eastern Patriarchs and Bishops, desires to express its hope that the barriers to fuller communion may be, in course of time,

removed by further intercourse and extended enlightenment. The Conference commends this subject to the devout prayers of the faithful, and recommends that the counsels and efforts of our fellow-Christians should be directed to the encouragement of internal reformation in the Eastern Churches, rather than to the drawing away from them of individual members of their Communion."

REPORT OF SUB-COMMITTEE.

"Your Committee regard the friendly feelings manifested towards our Church by the Orthodox Eastern Communion as a matter for deep thankfulness. These feelings inspire the hope that at no distant time closer relations may be established between the two Churches. Your Committee, however, are of opinion that any hasty or ill-considered step in this direction would only retard the accomplishment of this hope. Our expectations of nearer fellowship are founded upon the friendly tone of the correspondence which the Archbishop of Canterbury and his predecessors have held from time to time with Patriarchs of the Orthodox Church, and upon the cordiality of the welcome given by the heads of that Church to Anglican Bishops and clergy, such as the Bishop of Gibraltar, who have travelled in the East. Additional grounds of hope are furnished by the visit of Archbishop Lycurgus to England in 1870, by the conversation which passed between him and the present Bishop of Winchester at Ely, by the words which Archbishop Lycurgus used at the conclusion of the second Conference held at Bonn; and by the request which the Orthodox Patriarch of Jerusalem recently addressed to the Archbishop of Canterbury, that the Anglican Bishopric in Jerusalem should be reconstituted, and that the head-quarters of the Bishop should be placed in that city rather than at Beyrout or elsewhere.

"We reflect with thankfulness that there exist no bars, such as are presented to communion with the Latins by the formulated assertion of the Infallibility of the Church residing in the person of the Supreme Pontiff, by the doctrine of the Immaculate Conception, and other novel dogmas imposed by the decrees of later Councils.

"We must congratulate the Christian world that, through the research of a Greek Metropolitan, literature has been lately enriched by the recovery of an ancient document which throws unexpected light upon the early development of ecclesiastical organization.

"It would not be right, however, to disguise from ourselves the hindrances which exist on either side. The first and most formidable of these is the disputed clause inserted in the Creed of Constantinople, erroneously called the Nicene Creed, without any Conciliar authority, by the Latin Church. This clause, which has the prescription of centuries, and is capable of being explained in an orthodox sense, it may be very difficult to remove. Another barrier to full under-

standing between the Orthodox Eastern Church and ourselves would be the extreme importance attached by that Church to trine immersion in the rite of Baptism, which practice, however, there is nothing to prevent our Church from formally sanctioning. We, on the other hand, experience a somewhat similar difficulty as regards the Eastern rite of Confirmation, which we can hardly consider equivalent to ours, inasmuch as it omits the imposition of the Bishop's hands, and is usually conferred upon unconscious infants; yet we do not regard this as requiring members of the Orthodox Church to receive our Confirmation. It would be difficult for us to enter into more intimate relations with that Church so long as it retains the use of icons, the invocation of the Saints, and the cultus of the Blessed Virgin; although it is but fair to state that the Greeks, in sanctioning the use of pictorial representations for the purpose of promoting devotion, expressly disclaim the sin of idolatry, which they conceive would attach to the bowing down before sculptured or molten images. Moreover, the decrees of the second Council of Nicæa, sanctioning the use of icons, were framed in a spirit of reaction against the rationalizing measures, as they were regarded, of the iconoclastic Emperors. The Greeks might be reminded that the decrees of that Council, having been deliebrately rejected seven years afterwards by the Council of Frankfort, and not having been accepted by the Latin Church till after the lapse of two centuries, and then only under Papal influence, cannot be regarded as binding upon the Church.

"Your Committee would impress upon their fellow-Christians the propriety of abstaining from all efforts to induce individual members of the Orthodox Eastern Church to leave their own communion. If some be dissatisfied with its teaching or usages, and find a lack of spiritual life in its worship, they should be advised not to leave the Church of their baptism, but by remaining in it to endeavour to become centres of life and light to their own people; more especially as the Orthodox Eastern Church has never committed itself to any theory that would make it impossible to reconsider and revise its standards and practice.

"Your Committee think it desirable that the heads of that communion should be supplied with some authoritative document setting forth the historical facts relating to our orders and our position in the Catholic Church; as much misconception appears still to prevail on this subject. Your Committee feel that the position which England now occupies in Cyprus and in Egypt places in our hands exceptional opportunities of elevating the moral and spiritual life of our Eastern brethren. Especially may this be done by introducing or promoting higher education: any help given in this way we have reason to believe would be warmly welcomed. We rejoice to know that schools have lately been established at Constantinople and elsewhere for the purpose of supplying education to those who are in training for the

ministry. In the more general diffusion of knowledge amongst the instructors of the people lies the best hope of that mutual understanding and esteem for which the heads of the Orthodox Church have shown so much desire.

"Your Committee cannot be expected to deal separately with the other Churches of the East, among which the Armenian appears to be the largest and most important. Approaches have been made to us from time to time by Bishops and other representatives of this communion, appealing for aid in support of educational projects for the instruction of their own people. The Armenian Church lies under the imputation of heresy. But it has always protested against this imputation, affirming the charge to have arisen from a misconception of its formularies. The departure from orthodoxy may, perhaps, have been more apparent than real; and the erroneous element in its creed appears now to be gradually losing its hold upon the moral and religious consciousness of the Armenian people.

"In regard to other Eastern communities, such as the Coptic, Abyssinian, Syrian, and Chaldean, your Committee consider that our position in the East involves some obligations. And if these communities have fallen into error, and show a lack of moral and spiritual life, we must recollect that but for them the light of Christianity in these countries would have been utterly extinguished, and that they have suffered for many centuries from cruel oppression and persecution. If we should have opportunity, our aim should be to improve their mental, moral, and religious condition, and to induce them to return to the unity of the faith without prejudice to their liberty. This we take to be the purpose of the Assyrian Mission set on foot by the late Archbishop of Canterbury, and continued by his successor.

"In conclusion, we would call attention to the fact that in the East advance is slow, and even in the West we find differences perpetuate themselves, owing to national peculiarities, hereditary prejudices, and other causes, in spite of real wish for unity. We think that Christians need to be cautioned against impatience in expecting quick results. Such impatience argues imperfect trust in the ultimate fulfilment of Our Lord's prayer for His people that they 'all may be ONE.'"

The Fourth Lambeth Conference (1897).

RESOLUTION.

[36] "That the Archbishops of Canterbury and York and the Bishop of London be requested to act as a Committee with power to add to their number, to confer personally, or by correspondence with the Orthodox Eastern Patriarchs, the 'Holy Governing Synod' of the Church of Russia, and the chief authorities of the various Eastern Churches, with a view to consider the possibility of securing a clearer

understanding and of establishing closer relations between the Churches of the East and the Anglican Communion ; and that under the direction of the said Committee arrangements be made for the translation of books and documents setting forth the relative positions of the various Churches, and also of such Catechisms and Forms of Service as may be helpful to mutual understanding."

REPORT OF SUB-COMMITTEE.

"The Sub-Committee appointed to consider the question of 'Church Unity' in its relation 'to the Churches of the East,' find themselves confronted by a subject so extensive in its range, that they can only hope to deal with it in outline, and to indicate some general principles which it is necessary to bear in mind. They would begin by recalling the reference to this subject which is found in the Encyclical letter of the Lambeth Conference of 1888.

"'The Conference has expressed its earnest desire to confirm and to improve the friendly relations which now exist between the Churches of the East and the Anglican Communion. These Churches have well earned the sympathy of Christendom, for through long ages of persecution they have kept alive in many a dark place the light of the Gospel. If that light is here and there feeble or dim, there is all the more reason that we, as we have opportunity, should tend and cherish it ; and we need not fear that our offices of brotherly charity, if offered in a right spirit, will not be accepted.'

"The manifestations of friendly feeling referred to in this passage have been even more remarkable during the intervening period of nine years. It is enough to instance the cordial welcome given to the present Bishop of London when, as Bishop of Peterborough, he attended last year the Coronation of the Czar, and the still more recent demonstrations of brotherly regard which were manifested on the occasion of the late visit of the Archbishop of York to Russia. It is impossible not to see in these events a very hopeful indication of increasing desire on their side, as well as ours, to bring about a clearer understanding and closer relations between these two branches of the Church of Christ. They tend to emphasise and to confirm the numerous expressions of goodwill which have been exchanged during a long course of years between prelates and other ecclesiastics of the Anglican and Eastern Churches. A cordial reception was given by the four Patriarchs of the East to the revival of the Bishopric which represents the Anglican Communion at the Mother-City of Christianity, and this attitude has been constantly maintained, and has been one of uniform goodwill and helpfulness. The Committee do not forget that it is easy to misunderstand and to overestimate the value of such kindly words and friendly actions. But after every allowance is made, there remains enough to strengthen the hopes and to gladden the hearts of those whose minds are set upon the promoting of closer relations between the Churches of the East and the Anglican Communion.

"It is now the duty of the Committee to suggest some of the means by which this good work may be furthered, and, if God will, finally accomplished. One of the difficulties which stand most prominently in the way is the ignorance which prevails on either side as regards the position of the other. With a view to diminish or to remove this hindrance the Committee are of opinion that a systematic effort should be made to bring before the Ecclesiastics of the Eastern Churches in their own tongue the services of the Anglican Churches, particularly the Office for Holy Communion, along with such other statements of doctrine and of practice as may seem most likely to be helpful; and on the other hand to procure the translation into English of the Liturgies and authorized Catechisms of the Churches of the East. As regards the latter undertaking, the Committee would call attention to the excellent work which has been done during the past thirty-five years, first by the Russo-Greek Committee of the General Convention of the American Church, and afterwards by the Ecclesiastical Relations Commission of the same body, as well as by more than one voluntary association working in connection with the Church of England.

"Your Committee would further suggest the appointment of a Committee, with authority to communicate with the Orthodox Eastern Patriarchs, the 'Holy Governing Synod' of the Church of Russia, and the chief authorities of the various Eastern Churches, in order to ascertain how far it may be possible, without sacrifice of principle, to take steps towards the promotion of such closer relations. There is reason to believe that a desire for such action exists on the part of not a few individuals among the Prelates of the Eastern Churches, but it is important to know how far this feeling is shared by the ruling authorities of the Churches themselves. It would be the duty of such a Committee to ascertain by careful inquiry and friendly communication, and by personal conference where possible, how far there is any such desire on the part of the Eastern Churches; and further in what light it would be regarded by the various branches of the Anglican Communion. Those who, on either side, are best acquainted with the important differences which exist between the teachings and customs of the Anglican and the Eastern Churches, will best appreciate the difficulties which appear to stand in the way of their reconciliation; but they will also most hopefully believe that when the origin and the character of these divergencies are more accurately understood many of them will be found to have no authority from the Churches themselves, and others to be not incapable of explanation and adjustment. Many of these divergencies have their origin in the different characteristics of oriental thought and expression and in the differences of temperament which distinguish the Eastern nations from those of the West; and similar difficulties may no doubt exist on their side with regard to ourselves.

The Committee are thankful to recognize and to bring to the notice of the Conference the great regard and high reverence which are shown to the Word of God in the Orthodox Churches of the East, and the readiness with which they have endeavoured to encourage and to promote the circulation of the Holy Scriptures among the people in their own tongues. Above all, the Committee desire to express their conviction that by united prayer the happy issue will most surely be found, and they rejoice to know that both in East and West there are already a goodly multitude who are offering up such intercessory prayer. In such a matter as this there can be no room for faithless fears among those who truly 'believe in the Holy Ghost' and in His willing power to draw together in the bonds of love the divided Members of the Body of Christ."

The Fifth Lambeth Conference (1908).

RESOLUTIONS.

[60] "This Conference resolves that a letter of greeting be sent from the Lambeth Conference to the National Council of the Russian Church about to assemble, and that the letter should be conveyed to the Council by two or more Bishops if possible; and that His Grace the Archbishop of Canterbury be respectfully requested to cause such a letter to be written, and to sign it on behalf of the Conference, and to nominate Bishops to convey it to the Council."

[61] "The Conference respectfully requests the Archbishop of Canterbury to appoint a Committee to take cognizance of all that concerns our relations with the Churches of the Orthodox East, and desires that this Committee should be on a permanent basis."

[62] "The Conference is of opinion that it should be the recognized practice of the Churches of our Communion (1) at all times to baptize the children of members of any Church of the Orthodox Eastern Communion in cases of emergency, provided that there is a clear understanding that baptism should not be again administered to those so baptized; (2) at all times to admit members of any Church of the Orthodox Eastern Communion to communicate in our churches, when they are deprived of the ministrations of a priest of their own Communion, provided that (*a*) they are at that time admissible to Communion in their own Churches, and (*b*) are not under any disqualification so far as our own rules of discipline are concerned."

REPORT OF COMMITTEE.

"As regards our relations with the Churches of the Orthodox East, your Committee record with thankfulness the fact that there has been a steady growth of friendly intercourse between the two Communions during the period which has passed since the last Lambeth Conference. It will be enough to mention, in illustration of this fact, the healthy mediating influence of the Anglican bishopric at Jeru-

salem, the sending of students from the Orthodox East to the University of Oxford and of an English student to the Theological College of the Church of Constantinople in the island of Halki, the increasing number of voluntary societies in England and America which are working for the furtherance of intercommunion with the East, the many friendly visits which have been paid by English and American Bishops to dignitaries of the Greek and Russian Churches, and the unvarying courtesy and goodwill with which they have been received ; above all, the frequent occasions on which the clergy of our Churches in many lands have been able to minister to Orthodox Easterns in cases of emergency, and conversely. Whilst they have no desire to overestimate the effect or the immediate value of things such as these, they are confident that such interchange of friendly offices cannot but have a real effect as time goes on.

" Your Committee are of opinion that efforts after unity are in no sense furthered by a whittling away of our distinctive position, and hold that whilst we should always be ready to answer the questions of others as to our own position, we are bound to seek a like satisfaction at their hands. Nevertheless, they would lay stress upon the futility of putting definite questions on crucial points of ecclesiastical order to individual dignitaries of the Eastern Churches, which they can only answer in accordance with their existing canons. They are strongly of opinion that the more satisfactory way is to seize every opportunity of mutual service, in the sure conviction that obstacles which now appear insurmountable may in course of time be found to vanish away. The doubts which have been expressed in the Greek Churches with regard to Baptism as ministered by us have already been laid to rest in the sister Church of Russia, where the question has been investigated and dealt with in the light of acknowledged facts. We venture to hope that the use which is already being made, in exceptional circumstances, of the services of our Ministry may increase and spread until it shall lead to the diffusion of a more accurate knowledge, and so put an end to the last remaining doubts on their part on the subject of the validity of our Orders.

" Your Committee would call attention to Resolution 36 of the Lambeth Conference of 1897, which ran as follows :—

> ' That the Archbishops of Canterbury and York and the Bishop of London be requested to act as a Committee, with power to add to their number, to confer personally, or by correspondence with the Orthodox Eastern Patriarchs, the " Holy Governing Synod " of the Church of Russia, and the chief authorities of the various Eastern Churches, with a view to consider the possibility of securing a clearer understanding and of establishing closer relations between the Churches of the East and the Anglican Communion.'

" They are of opinion that a Committee of this character should be constituted and made permanent, and that it might well take cognizance of all that concerns our relations with the Churches of the Orthodox East. Further, they would lay stress on the fact that all communications which concern the whole Orthodox Eastern Communion, in order to be effective, must be made to the authorities of that Communion conjointly, and not to individuals only.

" With a view to a fuller and more effective comity between them and us, your Committee are of opinion that it should be the recognized practice of the Churches of our Communion :

" (1) At all times to baptize the children of members of any Church of the Orthodox Eastern Communion in cases of emergency, provided that there is a clear understanding that such baptism is under no circumstances to be repeated ;

" (2) At all times to admit properly qualified communicant members of any Church of the Orthodox Eastern Communion to communicate in our Churches when they are deprived of the ministrations of a priest of their own Communion.

" Your Committee are also of opinion that in cases where there are large numbers of Orthodox Easterns dwelling amongst our people, and without spiritual ministrations of their own, as in many parts of Canada and of the United States of America, the Bishops more especially concerned might be advised to communicate with the Patriarchs or Governing Bodies of the Churches concerned, informing them of the facts and saying that, in the event of a priest (or priests) being sent to minister to such Orthodox Easterns, both the Bishop and his clergy would be glad to extend to him (or them) all possible help and sympathy.

" Further, in view of the fact that a National Council of the Russian Church is about to assemble for the first time for over two hundred years, your committee are of opinion that it is desirable that a letter of greeting should be sent from the Lambeth Conference to this Council, and that the letter should be conveyed to the Council by two or three Bishops, if possible ; and that His Grace the President should be requested to cause such a letter to be written and to sign it on behalf of the Conference, and to nominate Bishops to convey it to the Council."

The Sixth Lambeth Conference (1920).

RESOLUTIONS.

[17] " We desire to express our deep sympathy with the Church of Russia in the terrible persecution which it has in many places suffered. We earnestly trust that in the providence of God its difficulties may be speedily removed, and that it may be enabled in renewed life and strength so to carry on its work unhindered as to

further, in the life of the Russian people, whatsoever things are true and just, whatsoever things are lovely and of good report."

[18] "The Conference heartily thanks the Œcumenical Patriarchate for the mission of the Metropolitan of Demotica and others to confer with its members on questions concerning the relations between the Anglican and Eastern Churches, and expresses its grateful appreciation of the great help given to its Committee by the Delegation."

[19] "The Conference welcomes the appointment by the Archbishop of Canterbury of an 'Eastern Churches' Committee' on a permanent basis, in pursuance of Resolution 61 of the Conference of 1908; and looks forward hopefully to the work of that Committee, in conjunction with similar Committees appointed in Constantinople and Athens, as helping greatly to forward the cause of re-union with the Orthodox Church."

REPORT OF SUB-COMMITTEE.

"We will begin by speaking about the Church of Russia. During the earlier years after the last Lambeth Conference our relations with this Church were probably closer than with any other branch of the Eastern Church, nor were they interfered with in the first years of the War, and after the Revolution in 1917 it was hoped that the internal reforms which the Russian Church—set free from State dominance, and adapting itself to the new conditions of life—was endeavouring to introduce, might bring about still closer relations with us. This hope seemed to be confirmed by the fact that one of the last acts of the 'Great Sobor' (Council) summoned by the Holy Synod was, in September, 1918, to pass a resolution welcoming 'the sincere efforts of the Old Catholics and Anglicans towards union with the Orthodox Church,' and calling on the sacred Synod 'to organize a permanent commission with departments in Russia and abroad for the further study of Old Catholic and Anglican difficulties in the way of union, and for the furthering, as much as possible, of the speedy attainment of the final aim.' Scarcely was this resolution passed before the Church of Russia was subjected to a renewed persecution, the horrors of which have hardly ever been exceeded. This is not the place to dwell on the martyrdoms of sixty bishops and hundreds of priests and other persons. The memory of all these things is in all our minds; nor can we forget the way in which the Russian Church then turned to England, or the pathetic appeals addressed to the Archbishop of Canterbury for help and protection. The Conference will, we believe, desire to pass a resolution expressing its intense sympathy with the Russian Church in the terrible trials to which it has been and apparently still is being subjected. We therefore append one to this Report. Even now the position in Russia is far from clear. Information filters through but slowly. But one thing

seems to stand out as certain, viz., that in the wreck and ruin of all other institutions, the Church, albeit stripped and despoiled, alone has survived, though sorely hampered and hindered in the performance of its work, and we believe that when the opportunity for reconstructing its proper organization is given to it, it will again look to establish the friendliest relations with the Anglican Church, relations which we trust and pray may be more intimate than ever.

"With the Church of Serbia we must also express our deep sympathy, in view of the calamities and special difficulties which the War brought upon it. In its hour of trial it turned to England for help which was readily extended, and it has been a particular privilege for churchpeople in England to assist in the reconstruction of the Serbian Church. The entire body of Serbian students for Holy Orders were at one time receiving their education under the auspices of the Church of England at Oxford, Cuddesdon, and elsewhere, while every care was taken to maintain full loyalty to the Serbian Church. Thus the closest relations were established between members of the two Churches, largely through the instrumentality of Father Nicholai Velimirovic, now Bishop of Zicha. At the present moment a number of Serbian students for Holy Orders are receiving their training in America, and the same cordial relationships are in existence there. These things mark a stage in the direction of re-union, the full results of which will be increasingly manifest in years to come.

"In Greece also, and indeed in all parts of the East, the War has profoundly affected our relations with the Orthodox Church. It has brought the Anglican and Eastern Churches much nearer to each other. We hear from many different places of remarkable instances of what we may call informal acts of intercommunion in emergencies which would have been quite impossible a few years ago, and which show the close sympathy there is between the two Churches. The War has changed the attitude of the East to Western Christendom. We are told that there is a great turning to England and America, and a desire to know more about us and our Communion, about which there is still too little known in the East generally. But partly because of the position of England in the War, and because of belief in its power, there has been a real stretching out of hands and a desire shown in more than one quarter to learn and make advances towards us. It is well understood by this time in the East that we have no ulterior aims in seeking closer relations with them, and we are free from the suspicion of any attempt to proselytize, an attempt which naturally they would bitterly resent. During the last few years we have had several visits to our shores from distinguished Eastern prelates, and important Conferences have been held both in this country and in America for the discussion of doctrinal questions. We note also the cordial reception accorded to the Bishop of London and others in their visits to the East, and in particular the position

assigned at the Liturgy to the Bishop of Gibraltar and the Bishop of Harrisburg, which seems to have gone beyond the extension of ordinary courtesies. These things will bear fruit in years to come. Another welcome sign of East and West drawing closer together is found in the letter from the locum tenens of the Œcumenical Patriarchate at Constantinople 'unto all the Churches of Christ wheresoever they be,' which was sent from the Phanar to the Archbishop of Canterbury. Chief in importance, however, has been the visit of a special delegation from the Œcumenical Patriarchate to London, for purposes of consultation with Bishops attending the Lambeth Conference on relations between the Orthodox and Anglican Communions. This visit was the result of a formal invitation from the Archbishop of Canterbury to the *Locum tenens* of the Œcumenical Patriarchate at Constantinople. To this visit we have reason to attach the greatest importance. The delegation, consisting of Philaretos, the Metropolitan of Demotica, Professor Komninos of Halki, the Archimandrite Pagonis of London, and the Archpriest Callinicos of Manchester, was welcomed by the President in full session of the Conference, and your Committee has had the advantage of more than one conference with it, at which important questions, doctrinal and practical, were discussed and full consideration given to the matters specified in the letter from the Phanar referred to above, in which letter we would call special attention to the desire expressed for immediate co-operation in matters of social reform.

"Along the lines here briefly indicated we believe that we are steadily moving towards the goal of ultimate re-union. But there is much still to be done before this is reached, and our progress will not be less sure because it is slow. We still require to gain greater knowledge and understanding of each other's position. Explanations are needed on both sides, and it is clear that when the day comes for definite proposals of formal intercommunion to be made, they will have to be based on a large-hearted tolerance on both sides and a readiness on the part of each Church to be content with holding its own uses and practices without attempting to ask for conformity to them on the part of the other.

"Meanwhile, we look for much from the Eastern Churches Committee recently appointed on a permanent basis by the Archbishop of Canterbury in pursuance of Resolution 61 of the last Lambeth Conference. We are glad to learn that this action has been met by the appointment of somewhat similar Committees, both at Constantinople and at Athens. The American Church has also appointed a permanent Commission to confer with the Eastern Churches. We believe that through the action of these Committees further important steps towards re-union may be taken partly by the free discussion of doctrinal matters, *e.g.*, the meaning of the Filioque clause, as not involving any belief on our part in more than one *αἰτία* in the God-

head, our doctrine of holy orders, the position of the XXXIX Articles, on all of which matters the Easterns are asking for information, and partly also by conference on practical matters of moment, such as the better regulation of mixed marriages, the reciprocal administration of the Sacraments in cases of emergency, a uniform Kalendar, possibly involving the appointment of a fixed Easter, and other questions raised in the letter from the Phanar.

"We need at the present time not only or chiefly to afford to the Easterns historical evidence of the handing down of our ministry, but also to explain the doctrinal position held by our Communion. It is in particular of the first importance, in order to remove Oriental misconceptions, to make it clear from our formularies that we regard Ordination as conferring grace, and not only as a mere setting apart to an ecclesiastical office. It would also (though in a lesser degree) be a help, as well as a good thing in itself, to restore the true text of the 'Nicene' Creed, as it is used in all parts of the East and West, except in our Communion, by replacing the word 'Holy' before 'Catholic and Apostolic Church.'

"If some of the Eastern Churches' Committee could visit Athens or Constantinople for conferences to be held there, such as those already held in this country and in America, we believe that they would not only meet with a cordial welcome, but also be able to do much to remove misconceptions, and to prepare the way for the ultimate re-union which both Churches alike so earnestly desire, and for which they make their constant prayer."

PROTESTANTISM

By the Revd. Hubert S. Box, B.D.

PROTESTANTISM exists in two main forms, one of which is consistent with Catholicism, while the other is not. The first form is a legitimate element in Christianity and has a lawful place within Catholicism. Archbishop Laud could insist that the English Church was Catholic, and yet claim for himself the name of Protestant. The second form is a perversion of Protestantism, and is fundamentally incompatible with Catholicism, and, therefore, with the principles of the Church of England.

According to Dean Inge, Protestantism "is essentially an attempt to check the tendency to corruption and degradation which attacks every institutional religion." It cannot be denied that Christianity, as it appears in the Acts of the Apostles and in the Epistles is an institutional religion—that is to say, it is embodied in a visible society having certain customs and rites and rules which claim to direct and control the practice and command the allegiance of the

members. No trace is to be found of any membership of Christ apart from Baptism; there is no idea of union with Christ apart from union with the visible community. Christianity made its appearance in history as an institutional religion. But institutionalism may degenerate into a tyranny, and religious authority may become a despotism. That is what happened in the case of the Scribes and Pharisees, and Jesus uttered grave warnings against such ecclesiastical obstinacy. Unfortunately the same spirit of tyranny reappeared in the Christian Church and was the cause of a violent reaction.

The movement known as the Reformation was one to which this country made no original contribution. It was a foreign movement which did not come to England until it had reached a rather late stage of its development.

What happened in this country was peculiar. There was not the same drastic breach with the past that occurred abroad. The Reformation in England was much more conservative. While, elsewhere, certain things of the essence of Catholicism were discarded, here these things were retained, so that the Church of England never lost her Catholic character and remained a true part of the One, Holy, Catholic, and Apostolic Church, founded by Christ. She has preserved the three things which a religious body must have if it is to be recognized as a part of the Catholic Church. She holds all the essential truths of the Catholic Faith, she possesses the sacramental system, and she has kept the Apostolic ministry. Attempts were made to Protestantize the English Church further than would have been compatible with her Catholic character, but they were not successful. Many persons, thinking that everything traditional and Catholic was popish, wanted to effect a violent breach with Catholic tradition, and assaulted the historic creed of the Church. They attacked the Catholic doctrines of Baptism and the Eucharist and the government of the Church by bishops. But the English Church clung to her Catholic heritage, and the ultra-Protestants, realizing at last that their system of religion was quite irreconcilable with that of the Church, broke away, formed themselves into organized bodies and developed their principles in freedom.

Here we see the second form of Protestantism, the harmful form, which, not content with attacking abuses which had grown up round Catholicism, attacked the fundamental principles of Catholic Faith and practice, and thereby forfeited the right to be included within the pale of the Church of England.

Dr. Lacey declares in the preface to his book, *The Reformation and the People*, that "the one master-mind of the Reformation was Calvin's." Calvinism is the most vigorous form of Protestantism. Dr. Karl Adam, a Roman Catholic, writes, "There is no doubt that

in the Protestant theology of Germany, which a few years ago appeared to the outside observer as a dry waste over which the hot wind of a limitless criticism played, wells have suddenly broken forth; a new sense for the supernatural realities, for God and his revelation, for faith and miracles, rises up and fights with uncommon force." In the writings of Dr. Karl Barth, who has captured the attention of both Protestants and Catholics in Europe, there is to be seen "in thoroughly new form but in all its ancient strength—a resurgence of the Calvinism of Calvin"—to use the words of the translator of his book, *The Word of God and Theology*.

What is Calvinism? What is the essence of Calvinism, freed from what has been accidental in its expression? Calvinism has been identified in popular thought with something which did not originate with Calvin at all—the doctrine of predestination. Calvin was not a pioneer in the assertion of his doctrine. He inherited it from previous thinkers. He believed that the Bible taught that, before they were born—indeed from all eternity—God had fixed for certain human beings the doom of eternal punishment, and he did not flinch from declaring reprobation boldly and plainly. But we are not to see in this doctrine the characteristic features of Calvinism. As a matter of fact Calvinism is not essentially a doctrinal system. Calvin's aim was to bring together religion and morality and to set them up in unbreakable union as directors of all the activities of human life—to establish firmly the sovereignty of God. He did not regard religion as a matter of pious emotion, following on the assurance of being saved. He realized that emotion was not a trustworthy criterion, and that to allow assurance to vary with emotion and to permit oneself to be worried by the fluctuations of one's feelings meant a waste of energy that might be used for a better purpose. Here lay the weakness of Luther's teaching. Calvin laid the emphasis not on emotion but on dependence upon and obedience to the will of God. He regarded religion as the acknowledgment of the rule of God over one's whole life. The important thing was not whether a man *felt* that he was one of God's elect, but whether his life was such that it *proved* that he was on the side of God. Calvin's doctrine of predestination might have led to a paralysis of moral endeavour. But it actually did nothing of the kind. It led to the very reverse of a weakening of moral endeavour. The consciousness of being accepted by God braced men's wills and inspired them to activity. The world was intended to be the kingdom of God, and it was the duty of those whom God had chosen, to make it so. This shows that the spirit of Calvinism was something far greater than its letter.

The essence of Calvinism is a magnificent thing. Disentangled from predestination and reprobation and certain other doctrines that have clothed it, it lives on wherever God is believed to be supreme, enthroned as Sovereign over all, "sitting at the loom of time weav-

ing with wise and loving thought, though it may be with inscrutable purpose, the web of individual lives." (A. M. Hunter, *The Teaching of Calvin*, p. 297.) All that is good and true in Calvinism is to be found in Catholicism. It was Calvinism in the form of an anti-Catholic system of religion that strove for the mastery in England in the sixteenth and seventeenth centuries, and which was eventually forced out of the English Church.

All that is good and true in Protestantism has its place in Catholicism. It is perverted Protestantism that is opposed to Catholicism, and for anti-Catholic Protestantism there is no room in the Church of England, because the Church of England though Protestant, is also Catholic, and she is Catholic first and Protestant afterwards, for her Catholicism is essential while her Protestantism is only accidental.

THE NEW LAW OF THE SERBIAN ORTHODOX CHURCH.

By Prof. D. S. Maritch.

FOR ten years now the Serbian Church has been striving to secure a law which will regulate the relations between her and the State. At length, at the end of last year (November) King Alexander put his signature to a measure called "The Law regarding the Serbian Orthodox Church" which put an end to the uncertain position of the Church in Serbia.

Owing to the lack of such a law in previous years the Serbian Church has been unable for a decade to regulate either her internal organization or her relations with the State, and that hindered her very much in the fulfilment of her mission. Thus from that point of view alone the great importance of the new law may be estimated.

The new Church law is based on the assumption of the mutual independence of Church and State. First of all the Church is recognized by the State as "autocephalous" (Art. 1). It is further recognized that she "will in future independently and freely dispose of her property" (Art. 2). All spiritual authority as well as the exercise of discipline and procedure in the ecclesiastical courts, belong exclusively to the Hierarchy. The State is to help the Church only in the sphere of administration.

The expenses of the Church are to be met in several ways:—(1) by the income from Church estates and funds, (2) by the income from State compensation, (3) by Church taxes and (4) by an annual subsidy from the State. The State has also exempted from all taxes places dedicated to the service of God, such as churches, monasteries, etc. In the same way all church correspondence is carried post-free.

A very important clause regulates the duties of ecclesiastical persons towards the State. Art. 15 exempts priests and monks from any public work which is incompatible with existing Canon Law. In all State and private schools instruction in the Orthodox Faith (in places where the population is Orthodox) is obligatory, and the teachers are Orthodox priests. The Church has also the right to open at her will theological schools, seminaries, etc., and she is to control the teaching of professors in Orthodox Theological Faculties. Altogether this is an epoch-making law, for through it lies the way to the future complete independence of the Serbian Church. After it was promulgated the Holy Synod issued a manifesto in which it expressed its satisfaction at the position attained. During the discussion of the new law in the Press it was noticeable that a majority of the papers supported the interests of the Church. And after its promulgation, the friendly discussion in the Press was continued and attention was directed to the future important work of the Church in influencing for good the morals of the community.

A curious thing to note is that the new law does not mention anything about the relations of the Serbian Church with other Churches abroad, while in time past all official correspondence of the Serbian Church was under the control of the State. This is undoubtedly a gain, as freeing the Church from State tutelage and we hope it will enable the Serbian Church to get into closer contact with other Churches. At any rate a new life now begins for the Church of Serbia, and all the indications are that it is a good beginning.

OUR BOOKSHELF.

THE BYZANTINE ACHIEVEMENT.

AN HISTORICAL PERSPECTIVE, A.D. 350–1453.

By ROBERT BYRON.

(George Routledge & Sons, Ltd., 15s.)

It is difficult to do justice to this important work in a short review.

The aim of the author can perhaps best be explained by a quotation from the first chapter: "To assimilate peacefully the forces of the advancing epoch, as yet but faintly discernible on its distant horizon, the world must revise its conception of the past, distilling from a re-co-ordination of essential fact, the elements that have contributed to the immensity upon which it is to lay hold. It is the day of historical stock-taking, when all peoples must bring their achievement into line with the one universal development of the future."

Mr. Byron then proceeds to give an interesting analysis of the Byzantine civilization.

The combination of the Pelasgians, the original inhabitants of Greece, and the Hellenes, laid the foundations of a civilization that afterwards was to have a world-wide influence. The Pelasgians had possessed a high order of culture, as is shown by the products of the Minoan era in Crete, for which they were mainly responsible. On this race, the Hellenes had imposed their power of reasoning, principles of form, and language. The Greek is summed up as "A clever, conceited and enquiring race, intensely political and democratic, reserved in its friendships, conservative in its beliefs, commercially gifted, responsive to the emotions of Nature and religion."

We are told that it is the fusion of the three elements, the Stable, the Transcendental, and the Cultural that constitutes a civilization; the vitality of which will vary inversely with deficiency in any one of them. Each has existed without the others, but the happy combination has only been found once, and that was in Byzantium.

The Byzantine affinity with ourselves is shown in terms of the three elements of civilization. The Stability of the Empire was based on principles such as our own. In the Transcendental sphere, what the Byzantine sought through Christ, we may through a "mathematical rationalization of the intuitions." It is suggested that had Christianity remained as the Byzantines perfected it, and not been distorted by the common sense of the Latin peoples and the romantics of the Northern peoples, it might have merged harmoniously with the present mode of thought. In the Cultural sphere, the affinity between Constantinople and the early industrial era of the twentieth century is shown in the vigour of its art and architecture; in one case derived from Christianity and in the other from science.

The achievement of Byzantine civilization is then summed up in relation to its people and to us.

"For its people, politically, the Empire stood, a valid organism for all but nine centuries; and a courageous organism still for two more. Not once during that time did the form of government change.

"Spiritually, it is doubtful whether there has ever existed, over so long a period of time, so large a proportion of men and women, under one government, deeply and sincerely anxious to maintain communion with their God at all moments of their lives.

"Culturally, Byzantine intellect evolved, in painting and mosaic, a technique of colour and delineation, which envisaged the experiences of the soul as none has ever done before or since. An essential auctority developed which a lavish profusion of splendid materials could never deflect; and which, combined with largeness of general conception, produced, in St. Sophia, one of the supreme pinnacles of architecture. For ourselves, ushers of a universal civilization, the

Empire also stood for 1123 years, a solitary bulwark against the peoples of Asia which threatened, if they broke through, to extinguish that civilization.

" As spiritual legacy, the Byzantine intellect has left the world the definitions of the seven Œcumenical Councils, which at present form the basis of almost every variation of Christian belief."

Mr. Byron then gives a summary of the history of the Byzantine Empire. This is followed by some interesting chapters dealing with its structure, commerce, wealth, religion, art, and life.

In discussing Byzantine art and religion, the author states that the problem that lay at the bottom of iconoclasm is exactly the same that troubles our modern artists. How far is representational art capable of fulfilling art's function of expressing abstract worth ? " Modern artists, while unable to discard the language of familiar object, seek to subordinate its importance wholly to that which it is used to express ; the purely representational tends to grow less and less. They, in fact, seek the mean which the Byzantines, culminating in El Greco, came nearer to finding than any people before or since. That the Byzantines so far succeeded, was due to the influence of iconoclasm."

It is the author's opinion that when the historians of a thousand years hence come to analyse the European modes of thought and living which now dominate the world, post-Reformation Catholicism must appear " a bastard aberration from the main body of Christendom ; a product of obsolete Mediterranean materialism which henceforth played no part with Christianity in man's discovery of Reality ; which desecrated his divine soul with self-constructed specifics of salvation, which extinguished all intellectual and material progress wherever its influence was strongest ; and finally, which outraged every canon of behaviour which enables a human being to dwell in amity with his neighbour." To this criticism, he says, the Greek Orthodox Church offers commentary.

The author explains that the psychological difference between the two Churches lies in their temporal outlook : " To the Greek, who by nature lives entirely in the present, the conception of future resurrection and future after-life is obscure. To the Roman it is as clear as his own hand. The result is that while, for the latter, the whole impulse of religion is in essence eschatological, woven with the idea of post-human progression ; for the Greek, it is derived from the desire to seek transfiguration, not in the future, but in the present. . . . Thus for the Roman the prime function of religion is an ethical one, the regulation of conduct For the Greek it is the piercing of the sensory veil, the junction of the divine spark in man with its exterrestrial affinity, God "

There is a Bibliography, an Index, and some instructive notes on the illustrations.

C.F.L.St.G

ORIENTALIA CHRISTIANA.

Vol. XVIII, 1, No. 60. April, 1930.

THE UNION OF THE EAST WITH ROME.

By PIERRE, Monk of the Priory of Amay-sur-Meuse.

One of the monks of the priory of Amay-sur-Meuse publishes, in a French translation, the correspondence exchanged between His Beatitude Chrysostom Papadopoulos, Orthodox Archbishop of Athens, and Mgr. George Calavassy, Catholic bishop of the Greeks of the Byzantine rite at Constantinople and in Greece. As is, no doubt, well known to readers of *The Christian East*, Chrysostom was elected in March, 1923, by the Holy Synod as Metropolitan of Athens and all Greece: then his title was replaced by that of Archbishop, and he was recognized as such by the Œcumenical Patriarch Meletios IV. Mgr. George Calavassy was nominated in 1920 by the Holy See as Bishop of Theodoropolis and administrator of the Greek Catholics in Turkey and Greece.

The author reviews in his introduction the events which led to this correspondence. From September, 1923, Ἐκκλησία warned the public of the arrival of the Uniats in Athens. In 1924 Michael Konstantinidis, protosynkellos of the Archbishop of Athens, wrote a strong article in that journal on Proselytism, and in August the Holy Synod addressed to the Minister of Public Worship a protest against the Latin propaganda of the Οὐνία. On April 10th, 1925, Archbishop Chrysostom issued a manifesto to his clergy, against the Greeks united to the Roman See. The head of the Greek Catholics, Mgr. Calavassy, replied to this on April 13th. In the same year the President of the Union of Clergy, Luke Papanastasiou, wrote a letter to the Minister of Public Worship, appealing to the State to prevent the Uniat propaganda. In 1926 Ἐκκλησία and Ζωη published other articles on the same subject.

On May 21st, 1927, an assault was made on the Archbishop of Athens when he was entering the church of St. Constantine in the Piræus. On the following day Mgr. G. Calavassy wrote to him, expressing his condolence. This was the opening of the correspondence, which lasted at intervals from May, 1927, to September, 1928. Six letters were written, three on either side, and a seventh was addressed by Mgr. George Calavassy to the author of this study.

The first letter contains a formal expression of condolence from Mgr. Calavassy to the Archbishop for the assault committed on him. The Archbishop thanks him in his reply. At the same time he objects to his residence in Greece, and asserts that there is no separate church of the Greek rite and demands that he should declare himself as a bishop of the Latin Church.

In the third letter Mgr. Calavassy states that the Eastern Catholics are not bound by the dispositions of the Canon Law of the Latin

Church, either in the commemoration of saints or the observance of fasts. He affirms that the Catholic communities of the Greek rite have existed from the beginning.

The Archbishop of Athens deals in the fourth letter with the question of papal jurisdiction. The Pope is the Patriarch of the Western Church and nothing more. There was not a papal power distinct from the patriarchal power. The Pope occupied a preponderant place among the other bishops, but he had not an administrative jurisdiction outside the limits of his own dioceses.

In his reply Mgr. Calavassy treats four questions: (1) the jurisdiction of the Popes in the ancient Church; (2) the sense of the catholicity of the Church; (3) the Greek rite in the Catholic Church; (4) Proselytism and the clerical habit.

(1) He gives a historical survey of the jurisdiction of the Popes up to the time of Photios. There is no doubt that the Eastern bishops did appeal to the Pope as an impartial umpire in theological controversy, but we need not admit that the development of papal supremacy was true or legitimate. (2) The term catholic should be understood in the double sense of universal and orthodox. No doubt that is true, though the former sense is earlier. (3) There have been Catholics of the Greek rite, anyhow, from the fourth century, because the Bishop of Thessalonica was Vicar of the Patriarch of Rome, and exercised jurisdiction over the other bishops of Eastern Illyria. (4) The habit is characteristic not of the Orthodox Church, but of the Eastern Churches in general. The Catholic Church condemns unlawful proselytism, but cannot renounce its claim to instruction in the faith.

In his last letter of September 15th, 1928, the Archbishop of Athens deals once more with the questions of Οὐνία or Uniatism and the jurisdiction of the Pope.

Ἕνωσις is the complete union with the Latin Church. Οὐνία is a union which admits the primacy of the Pope, and all the doctrine of the Latin church, but keeps its own liturgical rules, and some traditions. It was not till 1254 that Pope Innocent IV. allowed the traditions of the " United " to be tolerated.

The Pope had jurisdiction over Greek countries like Eastern Illyria, because they were included in the Roman Empire, but this was abrogated in 733. The Greek populations in Italy had their own bishoprics subject to the Œcumenical Patriarch.

In conclusion, the Archbishop refers to proselytism, and says that it will do harm not only to the Orthodox Church, but specially to the union of the Churches. Union will come about, by God's help, only by sincere agreement and by the objective examination of the questions separating the Churches, and by removing the causes of the lamentable schism. The chief of these, we think, are ecclesiastical rivalry and theological bitterness.

L.P.

LIFE AND LETTERS OF W. J. BIRKBECK.

By his Wife. With a Preface by Viscount Halifax.

(Longmans, 2s. 6d.)

A cheap edition of this important book is very greatly to be welcomed. It has paper covers instead of cloth, and the portrait of Birkbeck which formed the frontispiece is absent. Otherwise it appears to be identical with the first edition, which was published in 1922 at 15s., including Lord Halifax's Preface and Birkbeck's valuable papers on Russian Church music and the Offices of the Eastern Church, which are printed as Appendices.

The Letters are full of interest and packed with information of varied sorts, for Birkbeck spoke with authority as a theologian, a musician and a liturgiologist, and touched life happily and keenly at many points. He was not an old man at his death, but in one respect he was happy in the time of it. He died just before the outbreak of the cataclysm which has overwhelmed the Church and people of Russia, which he loved so well.

This new edition of his Life and Letters will bring the knowledge of the expert within the reach of more who share with him that love.

THE EARLY TRACTARIANS AND THE EASTERN CHURCH.

By P. E. Shaw.

(Moorhouse Publishing Co. & Mowbrays, $2.)

Dr. Leighbon Pullan contributes a Foreword to this book, which he heartily recommends as throwing light upon an important by-path of practical Church History.

The author sets forth the "Tractarian Theory," with its appeal to tradition and the Œcumenical Councils, and examines the theory in relation to the Notes of the Church. An interesting Appendix to this chapter displays in tabular form by means of quotations a number of correspondences between Tractarian and Orthodox teaching on Tradition and the Councils. Other chapters deal with the Early Tractarians and Re-union, the Jerusalem Bishopric, and the case of Palmer.

ORIENTALIA CHRISTIANA.

Vol. XVIII, 2, No. 61. May–June, 1930.

De Oriente Studia et Libri.

Prof. N. de Baumgarten writes on the last marriage of St. Vladimir in 1012 to a granddaughter of the Emperor Otto the Great.

In his commentary on Dogmatic theology, Fr. Th. Spacil reviews

Fr. M. Jugie's third volume on the Sacraments of the Eastern Church, Prof. F. Segarra's treatise on the Identity of the Resurrection body, and other theological studies.

Fr. J. Ledit contributes a Slav bulletin, in which he reviews the biographical studies of a Polish writer, W. Charkiewicz, H. Koch's study of theology in the time of Peter the Great, and other works on Lithuania and Moscow.

Among the reviews, we should like to draw attention to two little works by Fr. S. Tchetverikov and Prof. V. V. Zyenkovsky on Youth and the Problems of Sex, published by the Y.M.C.A. Press in 1929.

L.P.

HOW TO PREPARE FOR HOLY COMMUNION.

By the Great Archimandrite.

The Greek Church, London. (Greek, 3d.)

This admirable little tract forms, we are told, the first of a series which the author proposes to write for the congregation of the Church of St. Sophia, Bayswater.

After dwelling on the paramount importance of Holy Communion for every Christian soul, the writer proceeds to develop three points :

(1) The need of unquestioning faith on the part of the Communicant in the Real Presence of Our Lord in the sacrament. A comparison is drawn here between the Mystery of the Incarnation and the Mystery of the Holy Eucharist.

(2) The need of approaching with due reverence and holy fear. This should entail very careful preparation, especially by fasting and confession.

(3) The need of love ; the Communicant who desires to approach the Altar must be in charity with all men.

The writer ends his tract with these words :—" So then finally, when you enter the Church and hear the priest call the faithful to Holy Communion saying : ' With the fear of God, with faith and love approach,' you, too, may draw near with fear and trembling to receive the Bread of Life, for the remission of your sins and for Everlasting Life."

We shall look forward with interest to the further tracts which are promised on such subjects as " Confession," " How to hear the Holy Liturgy," etc., on which there is great need for such simple and definite teaching as is contained in the tract before us.

M.G.D.

THE WORLD-WIDE SACRIFICE.

By C. F. L. St. George.

(Faith Press. 1s.)

We very heartily commend this little book of devotion, which has for its sub-title "A method of assisting at the Holy Communion with intention for the re-union of Christendom."

Mr. St. George tells us that he has compiled his book "with the object of helping anyone who may use it to remember that he holds a religious faith rather than belongs to a particular religious body or organization, and to remember that while he is at a celebration of the Holy Communion he is worshipping at the great Service of the whole Church Catholic and not simply assisting at the characteristic rite of his own particular communion." The plan of the book serves this purpose admirably. Short notes are inserted on the structure of the Service and the meaning of its ceremonial as common to the great Churches of Christendom, while there are prayers culled from the various Liturgies both Eastern and Western.

A number of prayers expressly for the Unity of the Church are collected into an appendix. The book is not overloaded, and is of a convenient size and shape for use in Church.

THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM.

Greek Text with a rendering in English. 2nd edition. (Faith Press. 5s.)

THE SACRAMENT OF HOLY MATRIMONY.

Greek Text with a rendering in English. (Williams & Norgate. 3s.)

Notices of this excellent series of Orthodox services arranged according to the use of the Greek Cathedral in London have appeared from time to time in *The Christian East*. The fact that a new edition of the Liturgy is called for testifies to its usefulness, and the new volume containing the Marriage Service maintains the high standard of the earlier issues in the series.

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